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EVANGELISM

IN

THE MIDDLE OF THE NINETEENTH CENTURY;

OR,

AN EXHIBIT, DESCRIPTIVE AND STATISTICAL,

OF THE PRESENT CONDITION OF EVANGELICAL
RELIGION

IN ALL COUNTRIES OF THE WORLD.

BY

CHARLES ADAMS

WITHDRAWN

"Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following." — Ps. XLVIII. 12, 13.

SECOND THOUSAND.

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TO ALL CHRISTIANS,

OF WHATEVER NAME,

Who feel themselves identified with the interests and progress
of Christ's kingdom in all lands,

AND

Who are earnestly looking and laboring for the Evangelization
of the nations,

THIS VOLUME IS INSCRIBED ;

With sentiments of profound and Christian respect,

AND IN

Hearty sympathy with all such disciples, in that prayer which
He hath taught us, saying,

THY KINGDOM COME—THY WILL BE DONE ON EARTH
AS IT IS DONE IN HEAVEN !

THE AUTHOR.

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P R E F A C E .

IN the following pages I have aimed to present a brief, yet distinct statement, of the religious condition of the world ; having specially in view to describe the true position of Evangelical religion wherever established among men. Hence, in addition to appropriate notices of the different countries of Christendom, particular attention has been directed to the various Protestant missions in all parts of the globe — their present strength, success, and prospects. In connection with my general object, and somewhat incidental to it, I have inserted slight geographical notices ; indulging myself here, however, so far only as religion and man are more immediately concerned. Throughout the composition, I have confined myself almost exclusively to *facts*, — which, so far as I am capable of judging myself, have been presented with entire impartiality. I trust to have employed not the pen of a bigot, but of one of the disciples ; and one, too, whom Christ has taught to rejoice in contemplation of all that he is doing in the earth, and by whatever denomination of his followers.

It had occurred to me, at first, to write more fully than I have actually been led to do ; but further consideration has modified my plan in this respect. The work was commenced and prosecuted with an ardent desire to *benefit the great mass of common Christians, and of all denominations*. And with such an end in view — and that the book, by its cheapness, might secure the widest circulation possible, I have forborne to enlarge, as might easily have been done. At the same time, it is hoped that, on the other hand, there will be found sufficient minuteness and fulness to present a tolerable idea of the existing condition of evangelical religion ; or, at least, to awaken an interest, in many minds, to trace more thoroughly and extensively the work of God in the earth.

The volume I have thus drawn up, makes no pretensions to attractiveness, otherwise than the nature of the subject and the facts exhibited may be attractive. It seeks humbly to instruct any that need and desire its instruction ; and this is the only apology it is able to offer for any dryness of detail, or barrenness of style, which may appear to some to infect, if not to characterize, its pages.

A multitude of publications would naturally be consulted in constructing faithfully such a book as this ; the most of which it will not be thought necessary to specify particularly. The latest reports and journals of the various missionary and other benevolent associations were, of course, carefully examined. Several of the more important religious periodicals and magazines have been found available to my purpose ; also, various books of travels, geography, &c., have received attention. I should do wrong not to acknowledge publicly my special obligations for the free access proffered me, through the Rev. Dr. Anderson, to the library of that noble institution, the American Board of Commissioners for Foreign Missions. I am, also, particularly indebted to the Rev. Dr. Baird, of New York, some of whose publications, especially his "Religion in America," and several articles in the "Christian Union," of which he is the editor, have been highly serviceable to me ; and who, with several other distinguished friends, were pleased to encourage me warmly to undertake the present work.

That this, my effort, has many imperfections, and some slight inaccuracies, is extremely probable, and I dismiss it to the church with much trembling ; yet not without hope that, inadequate as it is, it shall contribute its mite toward the encouragement and progress of the great and glorious enterprise of Evangelism.

THE AUTHOR.

LOWELL, SEPTEMBER 1, 1850.

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INTRODUCTION.

It is a general opinion among enlightened Christians, that this world is destined to be illuminated by the light of the gospel. Such appears to be the grand presentation of the Holy Scriptures. The ancient prophecies do certainly point to an era of righteousness, peace, and happiness, such as has never yet been witnessed in the earth — a time when the heathen will be given to Christ for his inheritance, and the uttermost parts of the earth for his possession ; — when kings shall bow down before him, and all nations shall serve him — and when the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea. This is the voice of prophecy, as uttered from ancient days. It sings of a kingdom that shall absorb all other kingdoms — fill the whole earth, and last for ever and ever.

The New Dispensation prolongs the echo of the ancient inspiration with greatly augmented volume and distinctness. A Saviour is come, and he is the Saviour of the world ; — he came to be for salvation to the ends of the earth ; he is the light of the world ; he tasted death for every man ; he has sprung a fountain of life, and whosoever will may come and drink, and live for ever. He has bidden his word

to be preached everywhere, and so this gospel shall be preached to all nations, before the end come.

It is not meant to be implied that all individuals of any generation of men, will actually become righteous. It is meant, if we do not mistake the generally received view, that all the nations and tribes of the race will become enlightened by the gospel—that this blessed gospel will be carried everywhere, and that, like the radiant, and glorious sunbeams, it shall shine forth universally over the rejoicing world. Under the influence of this heavenly light, it is expected that large multitudes will be regenerated and saved ; and though, as now, some—perhaps many—will prefer darkness rather than light, and persist to the last in unbelief and sin, yet millions, in all quarters of the globe, and from the ends of the earth, will come to Christ and find eternal life, while, in a modified sense, “ All shall know the Lord, from the least to the greatest.”

Such appears to be the truth touching this most sublime subject ; and such, we believe, is the conviction of the churches and ministers of Christ scattered over Christendom.

And it is a grave inquiry in respect to the agency by which this evangelical light is to shine forth, and this word of God to be sounded out among the nations who are as yet sitting in darkness, and on whose ears the message of salvation was never breathed. And here, too, the teachings of the New Testament appear to be too plain for mistake. This agency is *the ministers and members of Christ's church*—“*the*

Lord working with them.” “Go ye!” and “I am with you!” are the formulas giving expression to this whole matter — and this is the wondrous fellowship and co-laboring whereby the world, in the length and breadth of it, is to be evangelized and laid at the feet of Jesus. Thus proclaimed the great Teacher — and thus acted the apostles and primitive disciples, as, “beginning at Jerusalem,” they went everywhere preaching the word.

Such was the beginning ; — and has this great law, at any time, been altered ? In the outset, it was *Christian men and women working together with God*. This was the original economy leading on, straight on, to the divine illumination of the race. Has any different economy supervened ? Christians and Christ, being the original partnership, has any new arrangement been established ? The branches and the stem, in union complete, and bringing forth abundant fruit for the world’s healing — does, or does not, this remain still the heavenly law ? Certainly so, so far as we have any revelation. If this divine and human co-operation is not to save the world, and bring in everlasting righteousness, then there is no light, and we must wait for new revealings of the divine purposes. But no good man will dare to wait for a single moment. The case is a plain one. The path of duty is sufficiently definite, and the wayfaring man need not err.

“Christ and the Church ; and yet, who and where is *the Church* ?” An imposing question with a multitude — the great question, it would seem, with

myriads, who are more careful to stake out the Church's boundaries, than to cultivate and practice the Church's high and holy duties. "The Church!" Alas, what learning — what tomes of controversy — what exuberance and splendor of talent — what intensity of interest and feeling — what golden years of time — have all been made to bear upon that idea, *the Church!* As if there were wondrous mystery here; as if the kingdom of Christ were, after all, of this world, and might be marked by geographical lines, and discerned by the headship of some human prince, or traced by some succession merely earthly and tangible! What was the Church on the ascension day? The believers in Christ. What was the Church at Pentecost? Still the believers. What was the Church when Peter preached to Cornelius? The people of every nation that feared God and wrought righteousness. Such was the Church in the beginning; — it was righteous and pious believers in Christ. Has there been any new arrangement? Then where is the revelation? Two or three are gathered together in the name of Christ; — is he in the midst of them, or is he not? If not, what becomes of the assertion that Christ is the same yesterday, to-day, and for ever? If he *is* in the midst — then have I not found *the Church*? Somewhere on earth, certain companies, and certain individuals, worship the Father in spirit and in truth; — does he seek these to worship him? If so, then have I not again found *the Church*? Or must I look beyond this spiritual and heavenly scenery, and go searching

amid earthly monarchies and carnal principalities — or feeling after the line of “endless genealogies,” ere I can ascertain the title of the spiritual worshippers to a place in the kingdom of God!

We may not pause, therefore, to inquire, where is the Church of Christ that is to co-operate with him in bearing to the ends of the earth the glad tidings of salvation? With our eye upon the New Testament, (and I speak only to Protestants,) there can be no mistake touching this matter. Dost thou believe in Christ with a heart unto righteousness? This is all; — a second question is extraneous and valueless. Thou art one of his chosen ones, and, if faithful to the end, will live and reign with him for ever and ever. And thou art the one who, with a grasp unyielding — a hope undying — a faith unfailing — an energy untiring, should, this moment, take hold with God for spreading abroad the gospel among the nations. You are the very man or woman that God wants for the divine partnership. He asks not after your sect or denomination — your high or low birth — your more splendid, or more moderate abilities — your greater or less apparent influence in society; or whether you are aged, middle aged or young; or whether you are in health, or an invalid. These, in the comparison, are all trifles light as air. Art thou a disciple? Then league thyself with the almighty God to-day, and join thy hand of utter weakness with his hand of Omnipotence for the outspringing of a universal illumination. Christ the strong, and Paul the weak, could do all things; — it shall be even so

when thou, also, shalt become a worker together with God, and when, united with thine adorable Saviour, thou shalt see as he sees, and shalt lift up thy hand with his for the speedy awakening of the nations.

And this is the great work of each one of Christ's disciples, from this moment until the day of dying. But oh ! who shall cause this to be believed ? What voice shall speak, what pen shall write, this great argument, so that it shall bear home deep and long conviction to the bosoms of these disciples ? Behold them where they are. Here upon the farm — there amid the merchandize — in the shop of the mechanic — within the hum of the manufactory — sailing over the seas — searching amid the mines — disciplining themselves in the schools — toiling amid the learned professions — there they move and act, a great company whose number must be spoken in millions. And what is the aim and drift of all this mass of intellect and energy ? Whither tend the streams flowing, every moment, from these ten thousand times ten thousand fountains ? On what shores terminate those waves of influence, rolling more constant and multitudinous than the billows of the heaving seas ? Tell us, ye who can, what is this race ; and what the goal, and where the crown, toward which each hand is reaching with eagerness ineffable ? Where is the mathematician who shall come forth to calculate for us, out of this vast tide of energy, that proportion thereof that is flowing to bear the blessing of everlasting life to a ruined world ? What a world of talent has been given to these disciples, and with

what energy it is working every hour. Yet report to us, if it may be done, what part of these intellectual treasures are employed for contriving and compassing the salvation of man. What a tide of deep and tender sympathies is welling up for ever amid these millions of Christian spirits ! Yet how much of that unfailing tide flows to refresh and heal the melancholy crowds that are passing away unsaved ? And wealth is here. Within the precincts of the Church of Christ, what large abundance is already existing, and what illimitable capacities of producing a still higher and fuller tide of wealth and prosperity ! Let us go where are reposing in beauty the mansions of ten thousand church members. Let us survey the grounds, the shrubbery, the richly laden fruit-trees, and shady walks, and cooling fountains. Entering now within the doors, we will glance, for a moment, along those halls of elegance and comfort, and repose ourselves upon those rich and expensive sofas, and be refreshed at that board spread with the luxuries of the season. Retiring then, we may meditate how that here, amid this transient paradise, Christians are lingering ; to dress up this brilliant scenery — multiplied a thousand fold — the drafts are made upon Christian resources ; and even with a disciple of the lowly Saviour, the dear joys of an hour are preferred to unspeakable and everlasting blessings borne to the bosom of some mourning one just ready to perish for ever.

Behold the physical resources — the intellectual resources — the pecuniary resources — the moral re-

sources, that are all deposited by the God of Providence, with evangelical christendom ; and for the Christian improvement of which a solemn, awful reckoning is forthcoming. We need not inquire too minutely concerning the actual modes and objects of their investment and expenditure. To a thoughtful heart the investigation would be too melancholy. But with thy right hand upon the New Testament — with thy weeping eyes upon Calvary — with thy feet aloft upon the mount of sacred illumination — with thy heart in sympathy with the heart that was broken and crushed for a world's redemption — with thine ear listening in solemn awe and submission to that voice which is still breathing, "Go, teach all nations !" — with thy soul stretching along the line of unfathomable ages, and already dwelling and expatiating amid the "everlasting life" — standing there, tell us now, thou seer, what is the one great work of each disciple, and toward what should each talent and energy be pointed, along every day and hour of life, until the latest breath be yielded ? One only expectation — one and the same — pervades all Christian hearts, as to the solemn response to this momentous inquiry. O, God of light ! when shall the scales fall from the eyes of Christians, so that they come to realize that — their religion being admitted — this world is nothing — the world to come every thing ; — this life a vapor — the life following, an infinite and eternal substance ; — this "whole world" in one scale, and a single human soul in the other ; the one would be seen a phantom lighter

than air, the other an existence and a reality so weighty as never to be estimated, and measureless as eternity. If to reach incessantly after the widest illumination, and the largest possible salvation, be not the grand calling of Christ's disciples, then we submit to all thoughtful, candid spirits, whether, after all, we Christians are not mistaken, and whether the religion we profess, and which we so much love, be not a dream. Have we not been fascinated until this hour, and led astray amid the scenes of some enchanted world, and held by some strange spell, ravishing our spirits with unreal visions of supernal beauty, and prospects lovelier far than ever "sages told or poet's sung." Lifting our eyes heavenward, have we not deceived ourselves? Glancing athwart the brief interval, and beholding in our astonishment rising before us another world, divine, peaceful, holy, enduring — overspreading which, and adorning each hill and vale, and plant, and stream, and every man, is seen a far more exceeding and eternal weight of glory — and all this in prospect for each of the pious ones of earth — is not the whole scenery, what many assert it to be, "a cunningly devised fable?" Well, if it be, let us give up at once, and hand over our dearest hopes to long despair, and forget, henceforth, our race, and dispense with goodness, and seize upon the current joys, and let us eat and drink, for to-morrow we die! But if it be otherwise, and if the New Testament be true — in other words, if a Christian is here to-day, and departs to-morrow to a world of unutterable and everlasting blessedness —

and if, during this day, and before he goes home, to-morrow, he may reach forth his hand and aid one, two, or more, upward to that same heavenly happiness, who are now exposed to eternal loss and wretchedness ; — and if, moreover, the Saviour, Christ, has commanded the Christian to labor earnestly for this very thing, then the conclusion is certain. The Christian, while he lives and breathes, is to run after one thing, and the drift of his life and activity is to be, as he rises heavenward, to point also thither every single wanderer, of whatever nation, whose everlasting welfare this Christian's utmost energy might influence. All this may be doubted and forgotten now. In the solemn march of forthcoming ages, a period approaches when its truth shall appear clearly !

I have hinted that there is mistiness on many Christian minds touching the true devotion of their life's energies as above set forth. "Blindness, in part, has happened to Israel." Who can exercise himself in meditations such as those just sketched, and not be perfectly aware of this fact? After all, the mighty, the overflowing spirit of the world is bearing away multitudes whose names are enrolled with the church visible. From the sacred and unearthly sanctuary of the New Testament, they have passed out, and "the world" is still the theatre and scenery where they live and move and have their being. An amazing tide goes swelling and rushing onwards, bearing upon its heaving and wide-spread surface the great, great multitude. A few are stem-

ming the torrent, and buffeting manfully against its terrible force, and are borne not away to the dreadful abyss. "Here and there a traveller" is striving to enter in at the strait gate, and is treading the narrow way that leadeth unto life. But where, (and we ask it not captiously) where are the eyes of myriads of the brethren and the sisterhood within the churches of the Lord Jesus Christ? Toward what are they looking? Contemplating Christ as the glorious centre of his kingdom, how many of these eyes are turned toward him, and charmed with the heavenly vision? Contemplating his mission on earth to be for the salvation of this lost world, how many are identifying themselves with it in holy and perfect sympathy? How many are walking where he walked, and treading along the sacred footsteps of the One who came to seek and to save that which was lost? The Messiah's drift was to save sinners — sinners of all nations; — what is thy drift, solemn reader! and what, think you, is that of the mass professing, with thyself, to follow Christ, and to be partakers of his mind and spirit? The Saviour's great heart beat for a world's eternal rescue. What are the heart-beatings along the crowds that call themselves by his blessed name? Go ask the missionary treasuries of the several denominations through Christendom. Ask a thousand church edifices, reared in conformity to the world, and for splendor rather than for salvation. Ask a thousand congregations of Christians seated within those costly erections, and concerning whom there may be a doubt whether they are panting for a

world's salvation, or for a mere gratification of their own intellects or tastes. Ask a thousand Christian residences — such as just now received a passing allusion — and inquire thou whether these are the habitations of pilgrims looking, like the ancient patriarchs, for a city which hath foundations, whose builder and maker is God. Ask a thousand Christian emigrants to the modern Ophir, bearing the precise aspect of another thousand at their side, who are “making haste to be rich.” Ask a thousand Christian men already rich and increased in goods, and have all that heart can wish, and yet whose riches flow not more freely for the world's great welfare than do those of their unbelieving neighbors. Ask the bishops of a certain church, whose average salary is more than thirty-three thousand dollars, while that of one of them is seventy-five thousand dollars, annually. Ask, also, the great volume in which are written down the conversations of Christians — conversations in the family, in the social gatherings, amid business, and when they lie down and when they rise up. Ask another volume wherein are written “the prayers of saints” — and the earnestness thereof, as they come up before the mercy-seat. Ask, finally, after the thoughts, the motives, the tendencies, the sighs, the lives; ask *what are the Christian heart-beatings*.

Yes, there is blindness — there is infatuation. “These are in the world,” and the world, with its pervading and powerful influence, avails to shut off from a great multitude the scenery of eternity. The

enemy that once, even to the eyes of Jesus, spread out, in enchanting loveliness and beauteous promise, all the kingdoms of the world and the glory of them, has ever employed the same stratagem with Christians of every generation. With large numbers the deception has succeeded, and succeeds still; and this world, and not heaven, rises on the eye, and lives and rules in the heart. Such was not Paul; "For we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Yet there must be no despondency or discouragement among the faithful ones. There is a brighter day for the great Messiah's kingdom, and we may trust it has already commenced. Revelation is pregnant with holy promise touching the outspreading and the triumph of the kingdom of God. Of Joel's ancient prediction, there is a further and more glorious fulfillment yet to be witnessed; and listening, we may yet hear from the breath of Omnipotence the heavenly assurance, saying, "It shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men dream dreams, and your young men shall see visions, and it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered." Strong advances toward that most desirable consummation have been realized during the first half of this passing century. Along these fifty years now closing, what hath God wrought!

A greater missionary work has transpired — so it has been carefully estimated — than what was wrought during the fifty years subsequent to the ascension of the Lord Jesus. Whatever may have been, for long ages, the darkness and the errors obscuring the church, and paralyzing its usefulness and progress, that darkness is upheaving, and those errors are passing away. The missionary age of the church has indubitably appeared, and conspicuous and glorious are the beginnings. Every denomination of Christians termed Orthodox, have arisen, with one accord, for the spread of the gospel among all nations. The great work of evangelism has the unanimous vote of the Christian organizations. In each of them, it is true, there are multitudes of individuals who, as we have seen, still sleep; yet one after another is awaking, and the pure light and power of the gospel are falling upon and pervading many hitherto at ease in Zion, and they are coming up to the help of the Lord against the mighty. It is much that this sublime interest — the interest far transcending all others among men — has the consent and smile of the different churches. It will be much more when it shall come to have, as we will hope, the approval and hearty co-operation of all the members of Christ's body — when the great multitude of the disciples shall here see eye to eye, and every one shall hasten to bear his part in illuminating the nations. And such will be the result when the Holy Spirit, in answer to the earnest prayers of the faithful, shall be abundantly poured forth upon the churches. Here

is the sole hope of the world. It is God that must revive us, and it is his Spirit that must give us understanding and energy.

And are there not important indications that the God of Providence and grace is about to accomplish a great work in the earth? Refer to what has already received a passing notice, the strong and encouraging commencement of Protestant missions. As many as fifteen hundred missionaries are now in the field, and that, too, notwithstanding the complicated difficulties incidental to the early years of this great enterprise, and some of which difficulties are now partially or wholly removed. Refer to the operations of the British and American Bible Societies, and the wide diffusion of the Holy Scriptures, through their agency, among the different nations of men, and in about two hundred different languages. Refer to the sublime and astonishing fact that, at this moment, the world is nearly all open to evangelical effort — open in a sense and to an extent never before known in the history of Christianity. Those three great events, namely, the Turkish edict of universal toleration — the opening of the free ports of China — and the reduction of nearly all India under British rule, have at once rendered accessible to a greater or less extent, about five hundred millions of human beings who are perishing for lack of Christ. Refer, also, to the wonderfully augmented power of the press, as well as to the equally increased facilities for travelling on land and sea. In a marvellous manner does God seem to be bringing nations most

remote into near proximity, and marshalling the world for a speedy and startling progress of Christianity over all lands. His purposes are fixed ; his word is gone forth ; the fervent prayers of Christians, such as no man can number, are recorded in heaven. The great sequel is certain.

It clearly follows that the present, of all other periods of the world's history, is no time for any Christian to slumber, or to indulge himself in indifference or dulness. It is emphatically the time for every one, both small and great, to awake to righteousness. It is the sublimest epoch which the church of God has ever witnessed ; it is the golden age of evangelical privilege and might ; and at this centre of the nineteenth century occurs the time, above all other times, when the field is all white unto the harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal. A call louder and more imperious than was ever heard before, now falls upon every Christian's ear, and bids him bestir himself. God is moving ; let the church, let each Christian, join hands with him in mighty co-labor for the enlightening of all nations.

To aid a little in promoting a result so desirable, was the great motive in the preparation of the work herewith presented to the Christian public. It has for sometime been a deep conviction of the author, that a want of a somewhat particular survey of the great field of evangelical operation, has exerted an influence to retard the great missionary effort. He has feared that there is, to this day, too much dark-

ness on the minds of multitudes, both as to what God is actually doing in the earth, and the wide-spread field yet remaining to be occupied. He would fain do something to dispel such darkness, and to aid the sincere disciple to "lift up his eyes around about and see."

THE WORLD.

THE world is made up of five great divisions, namely, America, Europe, Asia, Africa, and Oceanica ; and each of these is subdivided into various countries and governments.

The present population of the different divisions is estimated as follows :

America,	51,554,000
Europe,	250,800,000
Asia,	450,000,000
Africa,	57,000,000
Oceanica,	20,925,000
Total amount,	830,279,000

Such is “the world ” which the Messiah of God came to save, and to all of which he has commissioned his church to bear the tidings of salvation in His blessed name.

AMERICA.

Of the fifty-one millions inhabiting this extensive continent, there are about twenty-two and a half millions of Whites ; ten millions of Indians ; nine millions of Negroes ; and nine and a half millions of the mixed races. The whites are mostly English in

the North, and Spaniards in the South, besides some French, Portuguese, Germans, Dutch, and others. The negroes are Africans, and their descendants. The aboriginal population are of two races — the Esquimaux of the Arctic regions, and the copper-colored Indians, scattered over the remainder of the continent.

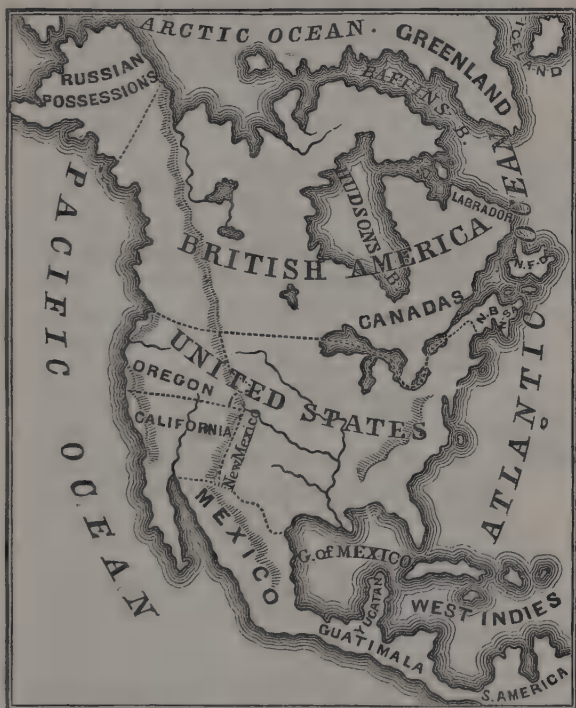
NORTH AMERICA.

The main divisions of North America are the republics of the United States, Mexico, and Guatimala — the West Indies — British and Russian America, and Greenland.

UNITED STATES.

This division of North America is a Republic, and comprises, at present, about twenty-two millions of inhabitants, including, in its territory, thirty-one states, four territories, and one federal district. It is distinguished for general diffusion of knowledge among the people, and common school education is more widely extended than in any other part of the world. In this country is no established church, religion being left to the voluntary choice of the people. Yet no where is religion more generally diffused, and the United States of America may, with as much pro-

NORTH AMERICA.



Taylor & Adams Sc.

priety as any other country of the world, be entitled a Christian country. The Christianity of this land is of the Protestant form, although the Papal religion is the religion of large numbers of those emigrating hither from foreign countries. The Protestant Christians of the United States are embraced mostly in the five leading evangelical denominations of the country. For a general view of these and the minor orthodox sects, we extract the following statement from Dr. Baird's *Religion in America*.

"We begin with the five most numerous evangelical denominations in the United States. These, in the order of their rise, are the Episcopalians, the Congregationalists, the Baptists, the Presbyterians, and the Methodists. * * The smaller orthodox denominations (are) the Moravians, the Lutherans, the German Reformed, and other German sects; the Reformed Dutch church; the Cumberland Presbyterians; the Protestant or Reformed Methodists; the Reformed Presbyterians, or Covenanters; the Associate church; the Associate Reformed; the Quakers, &c.*

"Numerous as are the evangelical denominations in the United States, yet when grouped in reference to doctrine on the one hand, or church government on the other, it is surprising into how small a number they may be reduced. In doctrine, we have but two great divisions — the Calvinistic and the Arminian schools; the former, with its various peculiarities,

*The "Wesleyan Methodists" seceded from the Methodist E. church, since the enumeration of the text was made.

comprehending the Presbyterians, usually so called, the Evangelical Baptists, the Episcopalians, (though they generally consider themselves as intermediate between the two,) the Congregationalists, the German Reformed, the Dutch Reformed, the Covenanters, the Associate, and the Associate Reformed churches ; — the latter, with its variations, comprehending the Methodists of all branches, the Lutherans, the Cumberland Presbyterians, the United Brethren, or Moravians, and some other small bodies.

“ Considered in reference to their forms of church government, they all range themselves in three great families. The *Episcopal*, comprehending the Protestant Episcopal church, the Methodist Episcopal,* and the Moravians ; — the *Presbyterian*, including the Presbyterians usually so called, the Dutch Reformed, the German Reformed, the Lutherans, the Cumberland Presbyterians, the Protestant Methodists, the Covenanters, the Associate, and the Associate Reformed ; — the *Congregational*, (or Independent, as it is more commonly called in England) embracing the Congregationalists and the Baptists.

“ But when viewed in relation to the great doctrines which are universally conceded by Protestants

* The Methodist Episcopal church is not to be considered *Episcopal*, as distinguished from Presbyterian polity. It is, rather, essentially Presbyterian, and differs from other Presbyterian churches only that the body of Presbyters or Elders, instead of retaining the ordaining power in their own hands, delegate it to a few of their own number, who were originally called *superintendents*, but are now very generally, and for the sake of convenience, styled *Bishops*.

to be fundamental and necessary to salvation, then they all form but one body, recognizing Christ as their common Head. They then resemble the different parts of a great temple, all constituting but one whole ; or the various corps of an army which, though ranged in various divisions, and each division having an organization perfect in itself, yet form but one great host, and are under the command of one chief."

THE EPISCOPAL CHURCH.

The strong views taken by the Episcopal church in this country, as well as in England, on the subject of apostolical succession of bishops, and of the invalidity of all ordinations that are non-episcopal, operate, to a great and melancholy extent, to render this a secluded church, and to prevent that full and cordial union with other denominations which, we trust, is coming rapidly to characterize the other evangelical families of American Christians. At the same time, there are many excellent people among the ministry and laity of the Episcopal church. "The friend of a learned and able ministry, to form which she has founded colleges and theological institutions, she sees among her clergy not a few men of the highest distinction for talents, for learning, for eloquence, and for piety and zeal. A large number of the most respectable people in all parts of the country are among her friends and her members, especially in the cities and large towns. Under such circumstances, if she be true to herself, and her proper

interests, with God's blessing, she cannot but continue to prosper and extend her borders." *

The Episcopal church embraces, in the United States, 27 Diocesses, exclusive of Wisconsin, Iowa, Arkansas, and Texas; 26 bishops, and about 1500 other ministers. The Board of Missions employs 95 domestic missionaries in nineteen different states. In the foreign field, they have four ordained missionaries in Western Africa, a bishop and two other ministers in China, and one missionary in Greece, with several Greek assistants. The whole number of church members is about 73,000.

THE CONGREGATIONALIST CHURCHES.

The Congregationalists are confined mostly to New England; and when members of these churches emigrate to other portions of the country, it has been usual with them to attach themselves to the Presbyterian communions where they take up their residence. Churches of the Congregational form are found, however, in New York, Ohio, Michigan, Illinois, and the territories of Wisconsin and Iowa, and are said to be increasing out of New England.

The Congregationalists are a highly respectable and pious body of Christians. Their ministry are, in general, well educated men, and their churches embrace much intelligence, learning and wealth. As a class of Christians, they are enterprising, determined and persevering; they take large and liberal

* "Religion in America."

views of Christian obligation, and co-operate earnestly in the benevolent enterprises of the age. In the great cause of the world's evangelization they are specially active, and are attempting and accomplishing much. The friends of education from the beginning, they have labored with great zeal and success for the establishment and endowment of colleges and academies, while the common school system of New England owes much of its excellence and prosperity to their untiring efforts. "No religious communion in America has done more for religion and morals among its own people, more for the advancement of learning and general education, or more for the diffusion of the gospel at home and abroad. None has been more characterized by that large and manly spirit which values the common Christianity of all who 'hold the Head' more than the peculiar forms and institutions of its own sect." *

The present number of Orthodox Congregational churches in the country is reputed to be 1971 churches, 1687 ministers, and 197,196 church members. They have in New England seven colleges, founded by them almost exclusively, and which are wholly under their influence. The aggregate number of teachers in these colleges is 88; that of students is 1186, and the whole number of volumes contained in their libraries is 129,500.

In addition to the above schools, the Congregationalists have also in New England five theological

* "Religion in America."

seminaries, embracing 17 professors, 217 students, and 37,150 volumes in their libraries.

In benevolent operations, the Congregationalists unite with the New School Presbyterian and Reformed Dutch churches, in sustaining the American Board of Commissioners for Foreign Missions. With the New School Presbyterians, they also sustain the American Home Missionary Society, and the American Education Society. They actively participate, likewise, in the operations of the American Bible Society, American Sunday School Union, American Tract Society, American Seamen's Friend Society, American and Foreign Christian Union, &c.

BAPTISTS.

The Baptists are a highly respectable denomination, overspreading the United States, and differing very little from the Congregationalists, save in the matter of baptism. Like the latter, they are Congregational in their polity, and Calvinistic in their theology; and they are marked by decided piety, strong and earnest action and effort for the reviving of religion, and the advancement of the Redeemer's kingdom. They are, equally with the Congregationalists, friends of Education, and embrace in their ministry and membership very much intelligence, and moral and religious worth.

According to the latest returns that can be relied upon as correct and complete, the Regular Baptists number in this country, about 686,807 communi-

cants, 8406 churches, and 5142 ordained ministers. They are most numerous in the Middle and Southern states.

The Baptist churches of the country are associated together for benevolent purposes, and their principal organizations for associated effort are the following :

1. The Baptist Home Mission Society, whose operations extend to almost every part of the country, but are especially concentrated in the great valley of the Mississippi.

2. The American Baptist Missionary Union, whose operations are mostly restricted to the heathen in foreign lands. This society has 17 missions, 113 missionaries and assistants, 151 churches, and 12,290 members. These are found in Europe, Asia, Africa, and among the aborigines of this country.

3. The American and Foreign Bible Society, designed to operate upon the wide world. This society receives upwards of \$40,000 annually, and although formed but a few years since, has already given the word of God to many millions of heathen in their own language.

4. The American Baptist Publication and Sunday School Society, designed to publish and to circulate gratuitously, religious books and tracts for the purpose of aiding in the work of evangelizing and saving the world.

In addition to the above, the Baptists co-operate with other denominations through the American Tract Society, and the American Sunday School Union.

Under the patronage and control of the American Baptists, are fourteen colleges, and eight theological schools; while the gratuitous education of indigent young men for the ministry, has of late, it is said, received considerable attention in this denomination.

Indeed, of the Baptists it may be said in truth, that, "they are actively and very efficiently engaged in all the great religious and benevolent enterprises which are prosecuted for the improvement and salvation of the world." And they are destined, we trust, to bear a very important part in bringing the benighted race of mankind under the benign influences of "the glorious gospel of the blessed God."

FREE-WILL BAPTISTS.

This is a denomination of pious and zealous Christians. In doctrine, they hold to a general atonement and free salvation for all who will accept of it. They discard the Calvinistic view of the doctrines of election and perseverance, and incline to Arminian sentiments on these points. On the subject of the Trinity, of justification by faith, regeneration, sanctification, and future rewards and punishments, they differ not from other evangelical Christians.

Their number of churches is reputed to be 1252; number of ordained ministers is 1082, and the number of church members 56,542.

Of late years the Free-will Baptists have engaged in the work of Foreign Missions, and have given increased attention, also, to the subject of Education.

They have a Foreign and a Home Mission Society — an Education Society, and several institutions of learning under their direction and patronage.

THE SEVENTH DAY BAPTISTS.

These are so called from their observing Saturday as their Sabbath, instead of Sunday; maintaining that the original appointment of Saturday for the Sabbath has never been repealed. Their churches are scattered through several states. As Christians they are orthodox, otherwise, in essential doctrine, and are said to be reputable for zeal and piety. They have a Tract, Missionary, and other benevolent societies; and the latest statistics make their number of churches to be 63; number of ministers 58, and church members about 7000.

CAMPBELLITES.

This sect of Baptists have their name from their founder, Mr. Alexander Campbell, a Scotchman, who left the Presbyterian church in 1812, and became a Baptist.

It is doubted, by many, that these should be ranked among the evangelical sects. They discard creeds, and all formularies of doctrine, believing them to have been productive of much error and mischief. They hold that “every one who believes what the evangelists and apostles have testified concerning Jesus of Nazareth, and who is willing to

obey him, is a proper subject of immersion." But it is said that as to the belief above spoken of, little more than a speculative assent is required or thought of, without much stress being laid upon that "godly sorrow" from which genuine faith is never separated in the convert. There are said, however, to be many truly pious members of this communion.

They have 1898 churches, 848 ministers, and 118,618 members.

In addition to the above, there are a few other smaller sects of Baptists—as the "Six Principle" Baptists, having about 3500 members—also the "Church of God," including 130 churches, and 8200 members.

PRESBYTERIANS.

The Presbyterians constitute another of the principal denominations of Christians in the United States, and one of the main pillars for the support of religion in the country. The first Presbytery was formed in the city of Philadelphia in 1705. From 1758 to 1838, the Presbyterian church enjoyed great harmony and peace. At the latter date, it separated into two distinct bodies, partly on some questions of doctrine and polity, and partly on the question of voluntary associations for the promotion of benevolent objects. The two divisions are denominated Old School, and New School; and it is said that the strife and bitterness so naturally arising between two parties in such circumstances, are rapidly passing away, and each church is peacefully and zealously

prosecuting its work of the conversion of souls, and of evangelizing the world.

Considering the two divisions as one church, it may be remarked of the Presbyterian ministry, that they are a body of intelligent, well educated, and pious men, and will compare favorably with any ministry in the country. The membership, likewise, includes a full share of the more respectable portions of the community, and the church is accomplishing much for the promotion of the gospel, both at home and abroad.

The Old and New School differ in their mode of benevolent operations. Connected with the former, are the following associations:—

1. The Board of Domestic Missions; which has, of late years, been very successful, sustaining or aiding a great number of missions and feeble congregations, in various parts of the country.*

2. The Board of Foreign Missions; which has twenty-two missionary stations under its care, and sustains over one hundred and thirty laborers.*

3. The Board of Publication; whose receipts during the last year, were \$48,500, and which has issued a large number of excellent books.

4. The Board of Education; which supports three hundred and seventy-seven candidates for the ministry, and has established forty parochial schools.

The principal benevolent operations of the New School, as already noticed, are in connection with the Congregationalists; these two denominations as-

* See Chapter on Benevolent Associations.

sociating in the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, and the American Education Society.

Meanwhile, both branches of the Presbyterian church unite zealously and liberally with other evangelical denominations, in the American Bible, Tract, and Sunday School, and other Societies.

Of the Old and New School Presbyterians, the former are somewhat superior in point of numbers. Their comparative strength is as follows :—

The Old School, 1860 ministers; New School, 1473. Old School has 623 licentiates; New School, 240. Old School has 2512 Churches; New School, 1581. Old School has 192,022 communicants; New School, 145,416. Thus the Presbyterian Church of the United States has 3333 ministers, and 863 licentiates; 4093 churches, and 337,438 church members.

CUMBERLAND PRESBYTERIANS.

This denomination arose in Kentucky about 1803; at which time there was an unusual revival of religion in that State. Such was the demand for ministers to aid in carrying forward the work of God, that pious and intelligent laymen were encouraged, after making some brief preparation, to enter the ministry; and having been licensed, were admitted and ordained to the ministry by the Cumberland Presbytery of that State. The Synod of Kentucky disapproved of this proceeding, as being at variance with the practice of the Presbyterian church; and having exam-

ined the whole matter, it condemned the course pursued by the Cumberland Presbytery, and the judgment of the Synod was confirmed by the General Assembly. The result was, that in 1810, this Presbytery withdrew from the Presbyterian church, and formed a new and independent organization under the name of the Cumberland Presbyterian Church.

The polity of this church is quite similar to that of the Presbyterian church — differing, however, from the latter in that it adopts the itinerant system of the Methodists, which has contributed to extend their operations over almost all parts of the great Mississippi valley, and into Texas.

In doctrine, they are said to occupy a sort of medium ground between Calvinism and Arminianism ; holding the doctrine of General Redemption, with a modified view of Election, and rejecting the dogma of Eternal Reprobation, and retaining that of the Absolute Perseverance of the saints.

The latest returns make the number of churches belonging to this denomination to be 480 ; the number of ministers, 350 ; and 50,000 church members. Under their patronage are two or three colleges, and among the ministers of this denomination are men highly respectable in talents and acquirements.

DUTCH REFORMED CHURCH.

That region of country comprising the States of New York, New Jersey, Delaware and Pennsylvania, having been originally in possession of a colony from

Holland, planted by the Dutch West India Company, the colonists applied to the Company for ministers, according as churches were multiplied among them. Thus it came to pass that these churches were, in the progress of time, brought under a submission to the Synod of North Holland, which proved grievous and burdensome, rather than useful; and it was more than one hundred years after the English had taken possession of that part of the country, before the Dutch churches became independent of Holland. This event took place in the year 1772; and these churches formed themselves into an independent Presbyterian organization, under the name of the Reformed Dutch Church, which, since the Revolution, has been steadily advancing. Their operations are still mostly in the Middle States, and the present number of their congregations is reputed to be 282; that of their ministers, 299; and the number of their church members, 33,980.

Under their patronage and control is a college in New Brunswick, N. J., called Rutgers's College, with which is connected a Theological Seminary; and this church is doing much in the benevolent operations of the age. In their efforts in the foreign missionary field, they are associated with the American Board.

The doctrines of this church are Calvinistic; it has an able and godly ministry, many of whom rank among the first of American divines; and revivals of religion, of a precious character, have been enjoyed among them.

THE SCOTTISH SECESSION CHURCHES.

These consist of the Associate Church, the Associate Reformed Church, and the Reformed Presbyterian Church; originally made up of immigrants from Scotland and Ireland, and are still composed mainly of their descendants, and of new immigrants from those countries.

1. The Associate Presbyterian Church consists now of about sixteen Presbyteries, extending over the Middle, Southern, and Western States. They have 214 churches, 120 ministers, and 18,800 communicants. Jefferson College in West Pennsylvania, and a theological school connected with it, are under their direction — and they have an able ministry. They have lately turned their attention, to some extent, to the foreign field, and are sustaining missionaries in the West Indies.

2. The Associate Reformed Church arose in 1782, from an attempt of the Associate Presbyterians and the Reformed Presbyterians, to unite themselves into one organization. A part only from each were enabled to form a union, and thus the result was *three* churches, instead of *one*; those who declined to unite, remaining as before. The union became the Associate Reformed Church; and such has been their prosperity that, at present, they number 20 Presbyteries, and 4 Synods. They have about 332 churches, 219 ministers, and 26,340 communicants. They have two Theological Seminaries — at Newburgh,

N. Y., and Alleghany town, Pennsylvania. Each of the four Synods has a Domestic Missionary Society for aiding small congregations, and planting new ones in the West. In their foreign missionary efforts, they unite with the Presbyterian Board of the General Assembly.

3. The Reformed Presbyterian Church, or Covenanters, "are the descendants of the persecuted Presbyterians in Scotland, who refused to accede to the Erastian settlement of religion at the revolution of 1688; and still maintain a partial dissent from both Church and State, on account of existing evils." This church did not assume a regular organization till 1798, when the "Reformed Presbytery of the United States" was constituted at Philadelphia. In 1830, the Synod became agitated by controversy on several points of doctrine, order, and discipline, which produced a division, and the formation of a separate and rival Synod. The foreign missionary operations of the new Synod are in connection with the Board of Missions of the Old School General Assembly of the Presbyterian Church.

The whole number of Reformed Presbyterians is about 60 ordained ministers, 100 congregations, and 10,500 communicants.

The three churches, above noticed, all agree in holding the Calvinistic doctrines; in maintaining a position of seclusion from other denominations; in sitting around a table in the administration of the Lord's Supper, as well as in some other peculiarities.

THE LUTHERAN CHURCH.

There were several Lutheran emigrations to this country in its early settlement ;—one from Holland in 1626, another from Sweden in 1636, and emigrations from Germany, commencing on a large scale about 1710, and continuing to the present time.

The Lutheran Church has realized a rapid progress in this country since the Revolution. The General Synod of this church was formed in 1820 ; and there are now 19 district Synods, 663 ministers, 1603 congregations, and 163,000 church members. “ During the year 1841, the Lutheran ministry received an accession of 58 members—9022 new members were added to their churches, and 17,776 children and adults were baptized.*

Under the auspices of the General Synod, is a college at Gettysburg, Pennsylvania ; also, at the same place, a general Theological Seminary, having usually from twenty-five to thirty students. The Lutherans have three other Theological Seminaries—one at Harwick, New Jersey, another at Lexington, South Carolina, and the third at Columbus, Ohio.

The main doctrines of the Lutheran Church are, The Trinity, Divinity of Christ, Universal Depravity, Vicarious and Unlimited Atonement, Justification by Faith, Future Judgment, and Eternal Rewards and Punishments after Death. They belong to the Arminian school of theology.

The Lutheran Church of the United States differs

* “ Religion in America.”

from some of the Lutheran churches of Continental Europe, in the following important points : —

1. It entirely rejects the authority of the Fathers, in ecclesiastical controversy.

2. It has renounced the doctrine of *Real Presence* — in other words, it holds only to the spiritual presence of Christ at the sacrament, like other evangelical Protestants.

3. It has rejected the remnant of private confession which it at first retained.

Beside these, there are other less important modifications of views formerly held.*

The Lutherans have a Foreign Missionary Society, founded in 1837 ; an Education Society for educating young men with a view to the ministry ; and they are deeply interested in the benevolent operations of the age.

GERMAN REFORMED CHURCH.

This may be considered an offshoot from the Reformed Church of Germany — having, like that, a Presbyterian government, and a Calvinistic theology. This church was originally, in this country, subordinate to the Synod of North Holland, like the Reformed Dutch Church — having received, for many years, their ministerial supplies from thence. It became independent in 1792, at which time a Synod was formed, and, in 1819, the Synod was divided into several Presbyteries, embracing, at the present period,

* “ Religion in America.”

about 260 ministers, with as many as 600 congregations, and 70,000 communicants.

This church is operating in Pennsylvania, Ohio, Indiana, Illinois, Maryland, Virginia, and New York, and its congregations are said to be rapidly increasing in the knowledge of Jesus Christ. They have a flourishing College and Theological Seminary, at Mercersburg, Pennsylvania. Nor are they inactive in the great missionary enterprise. In their benevolent efforts for the spread of the gospel, they unite with the Congregational and New School Presbyterian Churches in supporting the Home Missionary Society, the American Education Society, and the American Board of Commissioners for Foreign Missions.

METHODIST EPISCOPAL CHURCH.

The first Methodist preachers that were sent to this country by Mr. Wesley, arrived in October, 1769. The first Conference was held in the summer of 1773; present at which were ten preachers; while the number of members in the society was, at that time, about 1200. In 1784, the Methodist Episcopal Church was organized under the superintendency of Messrs. Coke and Asbury. At this date, there were 83 ministers, and 14,986 members. From this period, the Methodist Church has been advancing in numbers, influence, and usefulness. In connection with what is now the Methodist E. Church South, it has overspread the entire country; and, by its zeal and activity, has done much for the revival and prosperity of religion in the land. Nor has this church been

unmindful of its responsibility in respect to the great missionary work ; although its missionary efforts have been, to a considerable extent, directed to the conversion of the Aborigines of this country, and the slaves of the South ; among both of which classes, as well as more recently among the emigrant German population, its evangelical labors have been attended with much and gratifying success. The Methodist Church has also done something in the foreign missionary field. It sustains missions in Western Africa, Germany, South America, California, Oregon, and China. The number of its foreign missionaries is about 32 ; and the whole number of domestic missionary laborers, including 108 missionaries among the German emigrant population, and in destitute places, is 464. This number, however, does not include the missionaries of the Southern church, the number of whom, operating among the slave population, within the circuits of the regular work, on foreign stations, and among the Indians on the South Western frontier, and in Texas, will not fall short of 270.

Besides numerous schools and seminaries of subordinate grade, the Methodists have under their patronage and control fifteen colleges. They have also an extensive Book Establishment located in the city of New York.

The benevolent operations of the church include,

1. The Missionary Society of the Methodist Episcopal Church, established in 1819, and which is both domestic and foreign in its operations.

2. The Methodist Sunday School Union, whose

principal design is, to render pecuniary assistance to destitute schools connected with churches or missions.

3. The Methodists participate actively and efficiently in the operations of the American Bible Society.

The Methodist Episcopal Church South, established a missionary society of its own subsequently to the separation from the Methodist Episcopal Church in 1844.

The enlightened and liberal author of "Religion in America," himself a Presbyterian, remarks that "no American Christian who takes a comprehensive view of the progress of religion in this country, and considers how wonderfully the means and instrumentalities employed are adapted to the extent and the wants of that country, can hesitate, for a moment, to bless God for having, in his mercy, provided them all. Nor will he fail to recognize, in the Methodist economy, as well as in the zeal, the devoted piety, and the efficacy of its ministry, one of the most powerful elements in the religious prosperity of the United States, as well as one of the firmest pillars in their civil and political institutions."

The number of regular ministers of the Methodist Episcopal Church at the present time, is 4,004; church members, 666,310. The Methodist Episcopal Church South has 1642 ministers, and 504,520 church members.

PROTESTANT METHODIST CHURCH.

This denomination has its existence from a secession from the Methodist Episcopal church in 1828.

The secession arose mainly from the exclusion of lay representatives in the Annual and General Conferences.

The seceders, in forming a new organization, retained the doctrines of the church from which they seceded, as well as the main features of its polity. Their constitution, however, provides for the admission of lay representatives in its Conferences, and they have also laid aside the office of bishop.

They have a General Conference and 22 Annual Conferences ; 1200 travelling and local preachers ; 500 places of worship ; and about 62,000 communicants. They have established a Board of Domestic and Foreign Missions, also a Book Establishment at Baltimore. Their churches are mostly in the Middle, Northern and Western States.

WESLEYAN METHODIST CHURCH.

This denomination arose from a secession which commenced in 1842, when several prominent ministers of the Methodist Episcopal church dissolved their connection with said church, mainly on the two grounds of slavery and Episcopacy. These, with others who also withdrew subsequently in different parts of the North, formed a new church organization, in which Episcopacy was dispensed with, and all sustaining the relation of slaveholders were prohibited from membership.

The Wesleyan theology is adopted, and Itinerancy, though in a modified form, is retained. This

church comprises twelve yearly Conferences of ministers, and includes about 20,000 members. It aids in sustaining missionary operations among the fugitive slaves in Canada ; also in the support of an anti-slavery mission at the Sandwich Islands ; and co-operates with the American Missionary Society in support of a mission in Africa. The Book Establishment connected with this church has its location in the city of New York.

UNITED BRETHREN IN CHRIST.

This is a German Methodist sect, which began to rise about 1770. Its founders were some German ministers who had previously belonged to the German Reformed Church, the Lutherans and the Mennonists. The first Annual Conference was held in 1800 ; and there are now nine Annual Conferences, four bishops, 250 itinerant ministers, and 350 local preachers. The number of churches and other preaching places is reported to be 1800, and the number of communicants about 67,000.

The operations of this denomination are mostly among the Germans and the German descendants, in Pennsylvania, Maryland, Virginia, Ohio, Indiana, and some other portions of the Union.

Their doctrines and modes of worship are said to be the same essentially as those of the Methodist Episcopal Church.

EVANGELICAL ASSOCIATION.

This is another sect of German Methodists, founded in 1800, being similar in doctrine and church polity to the Methodist Episcopal Church. It has two bishops—a General Conference, meeting quadrennially, and four annual Conferences; namely, East Pennsylvania, West Pennsylvania, Ohio, and Illinois Conferences. There are also stations in Maryland, Virginia, New York, Indiana, Missouri, and Iowa. The denomination numbers 112 travelling, and 200 local ministers; preaching places of all sorts, about 900, and about 17,000 communicants.

MENNONISTS.

This is a sect confined mainly to Pennsylvania, who are descended, for the most part, from the Mennonist emigrants from Holland and Germany. They have their name from the founder of the sect, Simon Menno.

They are considered evangelical, yet not remarkable for pious enterprise and zeal. Most of their congregations are small, and the greatest number of their places of worship are private houses.

The latest reports make the number of their congregations to be about 400, with 240 preachers, and 60,000 members.

FRIENDS OR QUAKERS.

This denomination made its appearance early in the history of this country, yet are said to have made

but little progress "until, through the influence of William Penn, they obtained an asylum, first in New Jersey, and afterwards in Pennsylvania," toward the close of the 17th century.

Within a few years a very important schism has taken place among the Friends, caused by the preaching and writings of the late Elias Hicks of Long Island; who taught doctrines that were plainly heretical and fanatical. The Friends who retain their former faith are deemed orthodox in the main, judging from the writings of some excellent authors.

The Orthodox and Hicksite parties both included, they number not far from 500 congregations, of which 300 are of the Orthodox division.

The Friends are found chiefly in Pennsylvania, New Jersey, New York, Rhode Island, Maryland, and Virginia; and there are scattering congregations in all the states.

They have no ministry in the sense of other denominations. In their worship they sit in silence, until some one is "moved by the Spirit" to speak or pray; and those who are thus moved, and whether male or female, are frequently termed *preachers*.

They have a Tract and Bible Society, yet participate but slightly in the great benevolent enterprises of the age. They reject the outward ordinances of Baptism and the Lord's Supper, and are thought to be making but little progress in numbers or influence.

THE MORAVIAN CHURCH.

The Moravians, or United Brethren, date their existence, as a society, a little more than a hundred years back. They were founded by Count Zinzendorf, a German nobleman of the last century, and they are called *Moravians* from the fact of the first converts being from Moravian families.

The denomination arose in this country in 1741, when Count Zinzendorf, while on a visit to America, "contributed to the establishment of several settlements for those of his brethren who might choose to emigrate thither." Thus arose Bethlehem, Nazareth, and Litiz, in Pennsylvania, and Salem in North Carolina. Societies were formed, also, in Philadelphia, New York, and several other places.

They number in the United States about 23 churches, 27 ministers, and about 3000 communicants. They sustain a mission among the Cherokee Indians, west of the Mississippi.

"As to the tenets of the Moravians, though they acknowledge no other standard of truth than the sacred Scriptures, they adhere to the Augsburg Confession. They profess to believe that the kingdom of Christ is not confined to any particular party, country, or church; and they consider themselves, though united in one joined body, or visible church, as spiritually in the bond of Christian love, to all who are taught of God, and belong to the universal

church of Christ, however much they differ in forms which they deem non-essentials." *

The following is a brief view of those religious denominations in the United States, which, by the great body of other Christians in the country, are not reckoned as being evangelical.

1. *The Roman Catholics.* These have become numerous, especially in the western country, and in many of the cities of the Atlantic States. But they have multiplied by *transfer*, rather than by making proselytes. Immense numbers of Irish and German Catholics pour themselves into the country every year by emigration, the great proportion of whom — especially of the Irish emigrants — are members of the Roman communion.

The latest statistics report the Roman Catholics of this country as numbering 1073 churches, 1109 priests, and 1,233,350 members.

2. *Unitarians.* The Unitarians have existed, as a denomination, since 1815, when a large number of the Congregational churches of eastern Massachusetts, came out publicly as Unitarians. The denomination, however, has progressed but slowly; and the whole number of societies in the country, at the present time, is about 300 — 162 of which are in Massachusetts alone, and 22 of these are in Boston. In Maine, there are 15 societies — in New Hampshire

* Encyclopædia of Religious Knowledge.

14—in New York 13. The remainder are scattered through various states in New England, and in the West and South ; one, two, or three, in a State. There are 250 ministers, and 30,000 members.

3. *Christians.* This sect arose about 1803, in different parts of the country ; for they are said to have appeared simultaneously in New England, Ohio, Kentucky, and in the South. The first members of the societies were originally Baptists in New England, Presbyterians in the West, and Methodists in the South. They are united in their opposition to the doctrine of the Trinity, yet hold to salvation by Christ, “ by whose sufferings, death, and resurrection, a way has been provided by which sinners may obtain salvation.” They hold, also, to the necessity of repentance and conversion in order to salvation. They appear to number about 1500 churches, as many ministers, and about 150,000 church members.

4. *Universalists.* These were little known as a sect in this country prior to the middle of the last century. Universalism first appeared under the form of what is termed *Restorationism*, or redemption of the wicked from hell after a limited time. Thus it was preached by Murray and Worcester. About 1790, Hosea Ballou broached the doctrine that all punishment of wicked men is in this life, which, being so much more agreeable to the natural heart, has been by far the most popular form.

The Universalists state their numbers to be 540 preachers, 550 meeting houses, and 875 societies.

7. *Swedenborgians.* The doctrines of this sect

have for their author, Emmanuel Swedenborg, and are "a strange amalgamation of Sabellianism, the errors of the Patirpassians, many of the anti-scriptural notions of the Socinians, and some of the most extravagant notions of Mysticism. Their mode of interpreting Scripture is totally at variance with every principle of sound philology and exegesis; and necessarily tends to unsettle the mind, and leave it a prey to the wildest whims that it is possible for the human mind to create and entertain." *

They have 30 or 40 churches, which are small — and about 35 ministers, with hardly 10,000 souls under their influence.

INDIANS OF THE UNITED STATES:

The Congress of the United States has assigned the territory lying west of the States of Iowa, Missouri, and Arkansas, as the residence of such Indian tribes as have from time to time emigrated, or been removed, from the eastern portions of the Union. In this country, called "The Indian Territory," the Indians are secured in governments of their own choice, subject only to such control of the United States as may be necessary for preserving peace among the different tribes. The population of this Territory is about 80,000, of which two-thirds are emigrants, and the remainder are Indians long resident in this region.

* "Religion in America."

Of the emigrant tribes, the Choctaws, Creeks, Cherokees, and Shawnees, are the most civilized, and they are advancing in the comforts of settled life. The aboriginal Indians in this territory are the Pawnees, Osages, Kansas, Omahaws, and some others, who are far less civilized than the emigrant Indians.

Both among the emigrants and the native Indians, missionary operations are vigorously sustained, a brief notice of which we deem to be necessary.

Choctaws. The American Board of Missions has had a mission among this nation of Indians for more than thirty years. During the first ten years, but little success attended its labors. About the year 1828, however, the labors of the missionaries became more aggressive, and were aimed more directly to the conversion of the Indians, while a greater pre-eminence was given to the simple preaching of the gospel. As a consequence, the work of the Lord commenced with unusual interest, and advanced very hopefully for several successive years. In 1831, there were 360 communicants included in the several stations. The forcible removal of the nation to their new territory beyond the Mississippi, proved, as might be expected, exceedingly detrimental to the spiritual interests of the people, and for nearly half a score of years, there was but little progress in the missionary work. About 1840, however, the work of God seems to have commenced anew among these Indians, and, since that period, has progressed steadily and strongly. Down to 1848, 1400 have been received to church membership. Hand in hand with religion,

WESTERN STATES AND INDIAN TERRITORIES.



the comforts of the present life have been multiplying to these people. Considerable advances have been realized in education, government, husbandry, and domestic happiness. The sum of \$26,500 is annually expended by them in schools; \$9000 of which are devoted to the support of the five boarding schools under the care of the mission. Meanwhile, much attention has been given by these faithful missionaries to providing a useful literature for the Choctaws. The whole New Testament has been translated into their language, and printed at the expense of the American Bible Society; and the Old Testament is also in process of translation. Other useful books have been provided for their benefit. The several boarding schools include about 200 pupils, are managed with much ability, and are highly successful, exerting a strong spiritual influence upon the minds of the pupils. The several churches are reported in a flourishing condition — the native Christians seem, in most cases, exemplary — the greater proportion of them, especially the males, are able to read, and are said to be deeply interested in the Holy Scriptures, and are growing in evangelical goodness.

How beautiful a result is this — wrought out, as it has been, amid great discouragements and hardships! Well may the churches, by whose aid these pleasant things exist, thank God and take courage.

The Presbyterian Board of Missions has also a mission among the Choctaws, consisting of a missionary, a missionary physician, and several teachers.

Under the care of this mission, besides an organized church, is a very interesting Institution, numbering about 100 boys, many of whom are bright and intelligent, as well as obedient, cheerful, and anxious to learn, that they may become qualified to benefit their nation. The report of this mission for 1848, gives the pleasing intelligence that sixteen of these boys had recently become converted, and connected with the church. This report adds, respecting the present condition in general of the Choctaws, that it is of a positively encouraging character. "They are all living on farms, and sustaining themselves by cultivating the soil. Many of their improvements are small, and their cabins small; but not more so than is found in every new settlement where the beginning was made in the woods. Many of the farms are well improved, and the buildings good. Their country has in it abundance of good land, and stock is easily raised. On their farms, many families are living comfortably, who are wholly Indian, and cannot speak a word of English. These are destitute, of course, of stated preaching, and they need schools and teachers in the different neighborhoods."

Creeks and Seminoles. The region west of the Mississippi allotted to the Creek and Seminole Indians, lies between that of the Choctaws on the south, and the Cherokees on the north. Among the Creeks are several missionary stations. Of these, two are sustained by the Presbyterian Board of Missions, which employs three missionaries, and has under its care several interesting boarding schools. A great im-

provement has been realized among these Indians within the last few years. The missionary, who, a few years ago, was hardly permitted to preach at all, is now respected and esteemed by chiefs and people ; and they are glad to hear of more missionaries and teachers coming to instruct and benefit them. The field is represented as a most encouraging one. The Creeks are said to be an industrious, working people, and the cause of temperance is making fine progress among them.

The Presbyterian Board have also a mission recently established among the Seminoles ; but with what success it is to be attended, does not yet fully appear.

Cherokees. Among this tribe of Indians are five missionary stations belonging to the American Board, employing five missionaries with assistants ; amounting in the whole to about twenty-two persons.

The mission commenced in 1817, and its labors, from the beginning, have been crowned with the blessing of heaven. In ten years, the number of church members was 160. But with these Indians also, their transfer beyond the Mississippi proved greatly disastrous to their religious interests. They were extremely reluctant to remove, but there was no remedy. An arm more potent than their's was lifted, and they must obey. Might they have remained in peace in their original possessions, it is thought that Christianity would have triumphed among them — while, since their removal, the work of evangelization seems to have made but slow progress. The

whole number of church members in 1841, was about 200, and since then the number has hardly risen above 240.

The Cherokees, however, are said to be in advance even of the Choctaws in civilization and intelligence. They have a well administered government, and have made great progress in temperance — as many as 3000 of the nation being members of total abstinence societies. This good work is to be attributed mainly to the efforts of the missionaries of different denominations, and so also is the dissemination of useful books due to the same source. The Report of the American Board of Missions for 1849, urges it as being “obviously desirable that more should be done towards providing books for the Cherokees in their native tongue. They have obtained access, as yet, to but a small portion of the Bible, while other religious reading has a very narrow range. This deficiency, Mr. Worcester, with the assistance of Mr. Foreman, is endeavoring to supply, and it is certainly to be hoped that no obstacle will be placed in his way by the state of the treasury.”*

The mission of the American Baptist Union, among the Cherokees, is reported as being in a flourishing condition. There is seen “a decided increase of spiritual-mindedness and zeal for the success of the gospel.” There is reported, among all classes, a more general attendance than formerly on religious instruction. At all the places visited by the missionaries, there is obviously a hungering for the bread of

* Report A. B. C. F. M. for 1849.

life. In the year 1848, the number of baptisms was 121. The whole number included in the several Baptist Cherokee churches is estimated at 1100. The mission includes five stations, and as many out-stations, two missionaries, and five native preachers. The number of preaching places is fourteen, with a meeting-house or other building, for the accommodation of hearers, at each place. Portions of the Holy Scriptures, together with other books, have been diligently spread abroad among the people.

The United Brethren have also a mission among the Cherokees, consisting of three missionaries and as many stations.

Shawnees. The Baptist Union has three missionaries and three stations among this tribe of Indians, and a good degree of prosperity attends the labors of the mission. "The labors bestowed on the Indians," say the missionaries, "have been attended with good success, as is intimated in the improvements made in the farms — in the increasing energy and persevering industry of not a few — in the reformation of some addicted formerly to intemperance, and not the least worthy of mention, in the religious observance of the Christian Sabbath."

The present number connected with the mission churches is about 130.

Covering the several tribes of Indians thus far noticed, the Methodist Episcopal Church South have a flourishing Indian Mission Conference, comprising four Districts, called the Kansas, Cherokee, Creek, and Choctaw districts. Included in these several

districts are about 40 missionaries, 37 churches or stations, and 3383 native church members, besides about 500 white and colored members. There are also reported 24 Sabbath schools, with 1347 pupils connected with them, and 7 or 8 high schools or academies, embracing nearly 400 students.

Of the native Christians above enumerated, 1449 are Cherokees, 561 are Creeks, and 1042 are Choctaws. The latest accounts present the prospects of many of the stations as highly encouraging, and the work of awakening and conversion progresses.

The Report for 1850 gives the general view of these missions as follows :

“ For years together, our devoted and self-sacrificing missionaries in this portion of the Lord’s vineyard, continued their labors amid the most formidable oppositions and discouragements, and that, too, with but little apparent prospect of ultimate success. Recently, however, there has been a manifest change for the better. The fruit of past and present efforts is now beginning to appear. The regular ministrations of the Word of Life, among some of the tribes, have been especially owned of God within the last few years. Many of those too long neglected and maltreated children of the forest, have been truly awakened, and happily converted to God. Our schools, too, whether established by our own enterprise, or committed to our hands by the Department of Indian Affairs, are represented as being in a healthy and prosperous condition.

Ottos and Omahaws. These tribes are located around the Platte river, and their lands extend from the Pawnee country to the Missouri.

Both of these tribes of Indians are represented as being in a state of degradation, destitution, and wretchedness — being ignorant of labor, and depending upon hunting alone for their subsistence. Their country is rich and beautiful, and “only man is vile.”

Several Christian missions are established among these people, who amid many discouragements, are laboring to save the poor heathen through Jesus Christ. The Presbyterian mission, notwithstanding all embarrassing circumstances, report encouraging indications. Much hope is entertained that the children, as they leave the instructions of the missionary, will become effective agents in elevating this degraded people; while already, in the minds of the adult Indians, it is beginning to be felt that the habits and comforts of the white man are much superior to their own.

Sioux Indians. These are one of the larger tribes inhabiting the great Minesota territory. Their religion appears to retain a strong hold upon the great body of the people, and they are said to evince, for the most part, a bitter and determined opposition to the gospel. Some of the leading men of the tribe, according to the testimony of a missionary dwelling among them, have a deep-rooted and ever active hatred to Christians and Christianity; and while there are some, even of the chief men of the tribe,

who are decidedly in favor of schools and civilization, yet such is the strong array of opposition among the great majority, that they have not the courage to commit themselves in favor of such improvements. These savages appear to have little or no appreciation of that benevolence, which prompts to any effort on the part of missionaries, for their improvement and happiness.

Yet with all the discouragements which they are called to meet, several devoted missionaries of the cross are laboring among this people, under the patronage of the American Board of Missions. While their prospects are by no means flattering, these brethren do not feel themselves prepared to abandon the poor Indians to inevitable destruction. Trusting in God, who is able to sink mountains into plains in a moment, they labor in hope, and pray that their faith may fail not.

Six stations and eight missionaries, besides several assistants, are reported as belonging to this mission.

Iowa and Sac Indians. These Indians inhabit that part of the State of Iowa lying West of the white settlements. They — especially the Iowas — are very poor and wretched. The men give themselves up to drinking and idleness, having little care for religious instruction, and devolving all the labor upon the women. The two faithful missionaries who are laboring among these Indians under the patronage of the American Board, report almost no conversions among them, and speak of their boarding school as about the only encouraging fea-

ture of the mission. Here, however, is much encouragement. The Indian pupils are attentive to their studies, well behaved, and quite promising in their appearance. "A few years' training, with God's blessing on the labors of the missionaries, will make such a change in these children, that they will become the most efficient agents for good to the whole tribe." Still later intelligence reports a decided progress among these people, owing, in great part, to the exclusion of whiskey — that bane of the poor Indian. The school advances in prosperity. The missionaries speak the Indian tongue, and have reduced it to writing, and have printed several elementary works in Iowa and English, for religious and common instruction.

The Sacs remain unwilling to send their children to school, and still contend that the Indian customs are superior to those of the white man.

Ojibwas. This tribe of Indians are found scattered along the Northern part of the State of Wisconsin and Michigan, and the Eastern part of the Minnesota territory — the region of country bordering on the southern and western portions of Lake Superior.

The American Missionary Society has several laborers among these Indians; and two stations, occupied by as many missionaries, are under the patronage of the American Board, whose labors among this people commenced in 1830. Here, also, there is not much outwardly to encourage the laborious missionary. But the following extract will be read with interest, as indicating, on the one hand, the faith of the writer,

and on the other, the character of the people for whom he is devoting his energies.

“ I cannot but think that if the faith of Christians does not fail, and missionaries do not become discouraged, the time will come when there will be a glorious harvest gathered from this field. The seed of truth has fallen into many minds. There is no hostility to missionaries, as such. They may reside at almost any point in the country, and I cannot think the word of the Lord will return without accomplishing something. I have met with many cases where it has evidently produced impressions. * * * Missionaries may be subjected to many trials and vexations, but these generally come from a few mischievous and restless spirits. The majority of the people are not disposed to injure him. The greatest obstacle we have to meet, aside from the hostility of the human heart, is their indifference to the things which the gospel teaches, and to improvement generally. They are, for the most part, an accessible and social people. Almost the only way of reaching their minds with the truth, is by private visits and conversation. They are too indifferent to be at the trouble of coming to religious meetings. But when once interested in the truth, they are as constant attendants on public worship as the people of almost any Christian community.”

Oneidas. Among the Oneidas located in Wisconsin, the Methodist Missionary Society has two missionaries, and numbers 200 converts. Their piety is reported as increasing. They are becoming

more industrious, while the general aspect of things is encouraging.

Stockbridge Indians. These Indians, to whom so many evangelical labors have been devoted for more than a century — for whom Edwards and Brainerd toiled — appear to be now left with little or no special effort made for their Christianization. Their last removal was to the country west of Green Bay, and the American Board sustained a missionary among them for about twenty years, which was relinquished, or at least suspended, about two years since. Their difficulties with each other, and with the general government, together with their migratory character, appear to have been very unfavorable to any permanent good being accomplished among them. By the efforts, however, which, for so many years, have been put forth for their benefit, it is to be presumed that a goodly number of these poor heathen people have been gathered into the everlasting kingdom.

Indians of Michigan. Among the several bands of Indians scattered through the State of Michigan, the Methodist Missionary Society sustains as many as a dozen missionaries, who appear to be laboring with much zeal, courage, and success. In several of the stations, there has been very decided progress in civilization, under the Christian influences which have been brought to bear upon these poor children of the wilderness. The religious meetings are reported as being often deeply interesting. The whole number of Indian church members connected with the several Methodist Missions in Michigan, is about 600. How

great the salvation, if, through the efforts of the self-denying missionaries, these hundreds shall come to inherit everlasting life !

The American Baptist Union sustains several missionaries among the Ojibwas in the Northern Peninsula — Sault St. Marie being the principal station. About fifty native church members were reported in 1849, most of whom appear to regulate their lives by the rules of the gospel, and to enjoy its consolations. Of these Indians generally, it is said, that they are advancing in civilization. “ Most of the young men are forming habits of industry ; devoting a portion of their time to the cultivation of the soil, a larger portion of it to the fishing business, and the remainder, not suitable for either, to the chase. Some contemplate purchasing lands and becoming citizens of the United States.”

The Baptist Union has also a mission among the Ottawas of Michigan ; the native church numbering about twenty-five members.

The Presbyterian missions among the Ojibwas and Ottawas are reported in an encouraging condition. These missionaries corroborate the testimony of those named above, that the Indians are advancing in religious knowledge, in industry, and in the habits and manners of civilized life. They evince, say the missionaries, an increasing disposition to agriculture, and a growing friendliness to instruction and religion. The boarding school system — here, as well as most every where among the heathen — is found to be a very efficient agency, and there is a loud call for lay

helpers, who, in the capacity of teachers, may assist in leading the heathen mind to light and salvation.

New York Indians. These Indians dwell mostly in Western New York, upon lands of their own, called Reservations, and comprising in all 246,675 acres. They are mostly the remnants of the once powerful confederacy of the "Six Nations."

Among these Indians, the American Board of Missions have a Mission, including four stations on different Reservations; namely, Tuscarora, Upper and Lower Cataraugus, and Alleghany. There is also an out-station at Old Town. The statistics of the four churches included in the Mission, show an aggregate of 245 members; and those of their schools report the whole number of pupils at nearly 300. From the commencement of the Mission there have been more than 450 members connected with the churches.

The present population of the three Reservations, is about 2500; and the number of church members is about one in four of all who profess to belong to the Christian party.

The Baptist Missionary Union, also, has a Mission among the Tuscaroras, embracing a church of twenty-five members, and two schools, including one hundred pupils.

On the Onondaga Reservation is a Mission under the patronage and care of the Methodist Missionary Board; connected with which is a missionary and about one hundred church members. A new church edifice has recently been completed. In this mission

the converted Indians are reported to appear as well as could be expected, and to be advancing in civilization ; while those who remain Pagans, are becoming more friendly, and more inclined to attend religious meetings.

The following extract from a late Report of the American Board, respecting the New York Indians, will be read with interest.

“ It is pleasant to watch the constant progress of the New York Indians in social improvement, notwithstanding the unfavorable influences by which they are surrounded. With the exception of the few families who are wholly given to drunkenness and debauchery, there is manifestly increasing enjoyment of the common comforts of life. Every year we notice an evident gain in point of industry. Not only is there more labor, but it is more judiciously and skilfully expended. Improvements are also taking place in their buildings and furniture, and in the mode of both in-door and out-door management. The attachment to home and to its social circle, in the case of many families, very obviously increases, as fresh comforts and endearments are accumulated.”

Perhaps we may not more properly conclude these brief notices of evangelical labors among the Indians of this country, than by the following extract from the Report for 1850 of the Methodist Missionary Society.

“ One of the greatest obstacles in the way of the social and moral improvement of these sons of the forest, has been, and continues to be, the evil exam-

ples of many of the traders who go among them. With but few exceptions, these persons are of the most unprincipled character — men who, for the sake of driving a good bargain with the Indians, will ply them with ardent spirits until they entirely lose their self-control, and then take advantage of their helplessness. This evil probably does not exist so universally as it did a few years since, but there is still far too much of it; and while bad white men are thus doing all in their power to degrade and brutalize the Indian race, it is the imperative duty of the Christian churches to exert themselves strenuously to counteract the evil effects produced by these servants of the wicked one. Already have the former owners of this vast continent dwindled from many millions to a few remnants of once powerful tribes; and, to a great extent, they have acquired the vices of civilization, without experiencing its benefits, save so far as missionary effort has been successful. * * A little longer, and it will be too late to accomplish any thing. It behooves us, then, to work while yet there is a prospect of our labors resulting in great good to those who are perishing for want of the bread of life.”

Those vast territories of the United States, extending from the Western frontier settlements to the Rocky Mountains, are thinly inhabited by different tribes of Indians, who are but mere heathen, roaming from place to place in quest of subsistence.

OREGON.

This country, though a part of the United States, yet from its great distance, and the character of the country as being missionary ground, may, perhaps, with propriety, receive a distinct notice.

Oregon contains, besides the emigrant population, about 20,000 Indians. These are divided into several tribes, the principal of which are the Nez Percés, the Walla Wallas, the Kayuses, and the Flat Heads.

Missionary efforts have been made, for several years, and by several different societies, in behalf of these heathen. The American Board of Missions, in 1847, were sustaining, at their mission among the Indian tribes of Oregon, three missionaries, with two assistants. During the autumn of that year the missionary work appears to have been proceeding at all the stations without any important change, although the Indians, at some points, had manifested an unfriendly bearing. At this time much sickness was prevailing among the Kayuses, and Dr. Whitman, a missionary physician, administered to the sick. In consequence, however, of the death of some of his patients, the Indians suspected him of poisoning their sick people, and on the 29th of November they barbarously murdered him, his wife, and Mr. Rogers, who was associated with him.* This disheartening and dreadful event, together with the hostile attitude assumed by the savages generally, led to the aban-

* The murderers have recently been apprehended, convicted, and executed.

donment of all the stations of the mission ; while of the surviving missionaries, two removed to Oregon city. The Missionary Committee have thought it advisable to relinquish, for the present, their operations beyond the Rocky Mountains, and the missionaries fully concur in this opinion. "Hence the efforts of the Board in behalf of the Oregon Indians may be considered as at an end." The missionaries still there will probably devote their labors to the white population that has been, of late, so rapidly pouring into that country by emigration.

The Methodist Mission in Oregon embraces, at present, eight missionaries and four stations, with an aggregate of 317 church members. The operations of the Mission, more particularly since the troubles with the Indians, are confined mainly to the emigrant population, inhabiting the Willamette valley. Thousands of emigrants have already settled in this beautiful region, and the number is rapidly increasing — thus furnishing "ample scope for the employment of all the men and means the Society will be able to furnish." *

CALIFORNIA.

This country, conquered from Mexico by the American arms in 1846, and confirmed to the United States by treaty in 1848, has suddenly attracted to

* A reinforcement of the Methodist Missions in Oregon and California, sailed from New York, Sept. 13.

itself the attention of the civilized world by the abundance of gold found to exist, hundreds of miles along the western base of the Sierra Nevada mountains. Many thousands have, of course, been drawn thither from different parts of the United States — cities have sprung suddenly into existence — a state government has been established, and application made for admission to the Union ; and after a struggle almost unprecedented in the annals of legislation, California was, by Act of Congress, numbered among the American States, Sept. 7, 1850.

Missionaries from several societies have followed the multitude of emigrants, with the endeavor to benefit the souls of the people, and to promote the blessed gospel in that distant land.

The wide extent of territory of Upper California east of the mountains — and now to be called the territory of Utah — like the other territories of the United States, is occupied by pagan Indians, the principal tribes being the Utahs, Apachas, and Navahoes. Between the Utah and Salt lakes in the North, is the new Mormon city, where thousands of this fanatical sect are already congregated.

NEW MEXICO

Was also ceded to the United States by the treaty with Mexico in 1848. Most of the inhabitants are of the Mestizo race, sprung from whites and Indians, and speaking the Spanish language.

MEXICO AND YUCATAN.

These two countries number about 7,000,000 inhabitants, who are composed mainly of three classes : namely, Whites, Indians, and the Mixed races. The Mixed races are the Mestizoes, who are descendants of Whites and Indians — Mulattoes, descendants of Whites and Negroes — and Zamboes, being descendants of Indians and Negroes. The Roman Catholic religion is established by law.

At *Balize* and *Carib-town*, the Wesleyan Missionary Society has two missionaries and 460 communicants. The English Baptists also have agents here, who are said to be engaged in translating the Scriptures into the language of the Indians of the Musquito coast, lying south of Balize.

GUATIMALA.

This country has a population of 2,000,000, one half of which are Indians — one-fifth Whites — and the remainder the Mixed races.

Here, also, the Roman Catholic is the established religion, but other religions are tolerated.

BRITISH AMERICA.

This vast country, comprising all the Northern portion of North America, except Russian America

and Greenland, embraces about 2,000,000 of inhabitants. These are various, being composed principally of Americans, French, English, Scotch, Irish, Germans, Dutch, Indians, and the Esquimaux race.

Each province of British America has a governor and council appointed by the monarch of Great Britain, and a House of Representatives chosen by the people; while the whole country is presided over by a Governor General, resident at Montreal.

All creeds of religion are tolerated in British America, and the several divisions of Christians are substantially the same as the principal sects of Great Britain, which, as they are to be particularly described in connection with that country, we shall not notice minutely here. Canada East and West, since 1841, have been united into one province. Canada West contains a population of 715,000 — about one-fourth of whom are under Roman Catholic influence, while the remainder are principally Methodists, either Wesleyan or Episcopal,* Presbyterians, and Baptists. In Canada East, the population is mostly of French descent, the French being the prevalent language; and the Roman Catholic is the religion of about three-fourths of the people. The remainder being mostly natives or descendants of Great Britain, are Protestants of the various denominations. New Brunswick, with its 130,000 inhabitants, is mostly Protestant, while Nova Scotia and Cape Breton. hav-

* The Canada Wesleyan Church has about 25,000 church members — the Canada Methodist Episcopal Church, about 8000

ing a large proportion of Irish and French, are about one-third Roman Catholic. Prince Edward's Island, on the contrary, being inhabited mostly by people of Scotch descent, has the Presbyterians as the most numerous of the religious sects. Next to these are the Methodists. Newfoundland, with a population of above 100,000, is more than half Roman Catholic. The church of England, that of Scotland, and the Methodists, have, however, each of them, "numerous places of worship, able ministers, and zealous congregations, with Sunday schools attached to each, and well supported." The Wesleyans are the largest Protestant body, having thirty-four places of worship, and the regular attendants comprise more than a sixth of the whole population.

The vast region of New Britain lying north of the above named provinces, and containing a territory more than three-fourths of the whole British possessions in America, is thinly peopled by small tribes of Indians, who live by hunting and fishing, and present a degraded picture of humanity. The Esquimaux tribes inhabit the north coast—a people differing much in form, manners, and customs, from any other tribes of the continent, and who are said to resemble some of the nations in the north of Europe more than the American Indians. They are of the same origin with the Greenlanders, and are said to have little or no conception of the Supreme Being, while their notions of a future state are very confused. Thus they can hardly be said to have any religion whatever.

There are but few Christian missions to be noticed in British America.

At the Red River settlement, south of Lake Winnipeg, the Church Missionary Society has four missionaries, with 530 communicants.

The Wesleyan Missionary Society has two missionaries only in the territories of the Hudson's Bay Company, with about 200 communicants.

The United Brethren have 13 missionaries, and 361 communicants, in Labrador. Portions of the Holy Scriptures have been translated into the Esquimaux language at the expense of the British and Foreign Bible Society, and the spiritual progress of the Esquimaux congregations is, on the whole, encouraging, and the missionaries are laboring in hope.

GREENLAND.

Greenland belongs to Denmark, and contains about 20,000 inhabitants. These, as we have already noticed, are of the same stock with the race of Esquimaux, and between them there is a similarity in nearly all respects. They have some obscure conceptions of a future life, and believe in the supernatural powers of their jugglers. Missionaries report it as being very difficult to make the natives conceive of invisible things, or to raise their minds above the objects of the senses.

The United Brethren have four missionary stations,

and 14 missionaries, with 821 communicants, in Greenland. Recent reports of these missions are mainly encouraging as well as interesting. They speak of the continued operation of the Holy Spirit on the hearts of the Greenlanders, and the advance made by many in the way of life and godliness.

RUSSIAN AMERICA.

Little is to be said in respect to religion in this inhospitable country. The whole population is but about 50,000 — 1000 of whom are Russians, and the remainder are Esquimaux and Indians.

WEST INDIES.

The West India Islands are subject to different European powers, except Hayti, which is independent. The total number of inhabitants is about 3,250,000 — only about one-sixth of whom are whites; the residue are negroes, and except in the British and French islands, and Hayti, are mostly slaves. The religion is various in the different islands. Cuba and Hayti, and the French West Indies are Roman Catholic, while the British and Danish islands are Protestant.

The following is a brief summary of the Protestant missions in the West Indies.

At *the Bahamas*, the English Baptists have three missionaries, and ten native assistants, with 2612 communicants.

In *Jamaica*, having about 400,000 inhabitants, the Baptists have 34,000 in church membership, and the Wesleyans 25,000. Here, also, are Moravian, Independent, Presbyterian, and Church of England Missionaries, who have more recently, but vigorously, entered upon this field. The London Missionary Society has ten missionaries, and the Church Missionary Society one or two. The missionary stations upon this Island belonging to the United Scotch Presbyterians amount to seven or eight, with about 850 communicants. Also the Gospel Propagation Society sustains here nine or ten missionaries.

In all the British West India Islands, the United Brethren have 29 stations, 79 laborers, 12,437 communicants, and 32,154 negro converts.

In the same Islands, the Wesleyan Missionary Society has 84 missionaries, who labor at 193 chapels, and 186 other places. The communicants are 51,626 ; scholars under instruction, 18,109.

“ In the local Reports for the several districts, there is much that is encouraging. In many places a gracious work is progressing, and the efficiency of the gospel ministry in the conversion of sinners, is delightfully apparent.” The Superintendent reports the Haytian mission, especially, as exceedingly prosperous and successful.

The English Baptists have two missionaries and

SOUTH AMERICA.



one hundred and seventeen converts in *Trinidad*. They have a mission also in *Hayti*.

In the Danish West Indies, the United Brethren have eight stations, 37 laborers, 3078 communicants, and 9413 negro converts.

The Spanish West Indies, including *Cuba* and *Porto Rico*, and the French West Indies are, of course, Papal.

SOUTH AMERICA.

A few observations only will be necessary touching the religious condition of this vast peninsula. It is a country of great interest physically, while, in a moral and religious view, little can be said that is encouraging. It is thinly settled; the whole amount of inhabitants being but about fifteen or sixteen millions. The inhabitants, in origin and character, resemble those of the Southern division of the Northern continent. They are chiefly Spaniards and Portuguese, and their descendants. Besides these are Indians, Negroes, and the Mixed races, namely, Mulattoes, Mestizoes, and Zamboes.

Ever since the discovery of America until recently, nearly all this peninsula was subject to Spain and Portugal. It is now, with the exception of Guiana, independent of foreign control, and is divided up mostly into republics, with governments similar to that of the United States. Brazil, however, is a monarchy.

The established religion in all the South American States is the Roman Catholic, (except British and Dutch Guiana, which is Protestant,) although a partial toleration of other religions is granted. Much ignorance and much darkness prevail over this great land, as is true of all lands that fall under the sway of Romanism.

As a specimen of the moral condition of South America, we need only refer briefly to one of the most eligible examples. Writers on Geography report the inhabitants of Chili as being more industrious and enterprising than in most of the other countries of the peninsula. Physically, also, this country ranks among the first; the climate being remarkably healthy, the scenery beautiful, and the fertility of the soil such as that it has been called, "the garden of South America." The country has 1,200,000 inhabitants, exclusive of the Indian tribes. Romanism is, of course, the established religion, and possesses great influence and wealth. No fewer than 10,000 monks and nuns are reported here, and nearly one-third of the landed property belongs to the monasteries and convents. Education is low, although there are schools in which the common branches of education are taught. In the interior, however, few schools of any kind exist, and some of these are merely nominal. The state of morality among the clergy is, in many instances, deplorable, numbers of them practising those vices that are prone to accompany celibacy. A gentleman residing in Chili, recently communicated the fact of a grand ball being cele-

brated in the house of a parish priest for the amusement of his five illegitimate children! What must be the moral condition of the people where a priesthood like this is tolerated, there needs no special skill to estimate. Nor in Chili only is the state of morality, in many instances, deplorable. From all accounts, the same is true both among clergy and people throughout the Roman Catholic States of South America. A form of religion is there — a form, or rather a caricature of the *Christian* religion. But what matter even the purest *forms*, if *practices*, if *character*, be heathenish?

Of the Holy Scriptures there is a melancholy degree of ignorance throughout these countries. Romanism gives not the Bible to its adherents of any country, while yet, in many parts of South America, there is not that obstinate opposition to the circulation of the Scriptures which is characteristic of Popery in several of the papal countries of Europe. The Bible has, from time to time, been introduced at different points, and has been hailed with gladness — the priesthood themselves, in some instances, lending their aid to scatter it among the people.

The Methodist Missionary Society has a missionary, Rev. D. D. Lore, laboring among the American and English residents at Buenos Ayres, and who is sustained by the "Society for the promotion of Christian Worship" in that city. Late communications from the missionary represent his field of labor as encouraging, and that some revival of religion is recently attending his efforts.

In *British and Dutch Guiana* are several European Protestant missions.

The Church Missionary Society has a mission in British Guiana, where, in connection with its mission in Jamaica, the number of communicants is not far from 800.

The London Missionary Society has five missionaries stationed in the city of *Demarara*, and six more in the city of *Berbice*. Connected with the mission in Demarara, are 1600 communicants. The Wesleyan Missions are also in this colony.

At *Surinam*, of Dutch Guiana, the United Brethren have six missionary stations, 42 laborers, 1756 communicants, and 12,152 negro converts.

EUROPE.



Taylor & Adams Sc.

E U R O P E .

“ Europe, though the smallest of the three great divisions of the Eastern continent, is the first in importance, the most thickly peopled, and the best cultivated.” It is the centre of refinement and learning. Colleges and Universities are numerous in most of the countries, while many of these, in respect to the extent of their libraries, the number of their teachers, and their means of instruction, are upon a scale much superior to what is seen in the United States. On the other hand, however, in common school instruction, the latter country is greatly in advance of Europe.

Europe, with a population of 250,000,000, comprises fifty-eight independent states, of which the highest in importance are Great Britain, France, Russia, Austria, and Prussia. These are termed the five great powers, and they exert a strong, controlling influence upon the affairs of every nation of the Continent.

“ The religion of Europe is almost entirely Christian, except in Turkey, where the Mohammedan system is established. The Christian church comprises three great divisions : the Catholic, the Protestant, and

the Greek Church. The adherents of the first amount to about 128,000,000 ; the second, to 61,000,000 ; and the last, to 54,000,000. There are also about 5,500,000 of Mohammedans, and 2,500,000 of Jews.

ENGLAND.

CHURCH OF ENGLAND.

This is, of course, the first object striking the eye of the inquirer, who would investigate the condition of religion in Great Britain. The Church of England is the church established by law. Its doctrines are embraced in the famous Thirty-nine Articles, and are indubitably Calvinistic. These articles were founded mostly upon articles compiled in the reign of Edward VI., and were confirmed by royal authority in 1562 ; and all persons, in order to advance to holy orders, are required by law to subscribe to them.

The government of this church is Episcopal, and the monarch is acknowledged as the Supreme Head. There are two archbishops, and twenty-four bishops, who, by virtue of their benefices having been created into temporal baronies, are eligible to a seat and a vote in the House of Lords.

The Church of England worship with a public form, which is read in the assemblies. This liturgy was composed in 1547, and underwent its last alteration in 1661. With some defects, it is marked by

great excellencies, and has been admired by multitudes of various communions.

Of this church, the greater part of the inhabitants of England are professedly members ; yet, with multitudes of these professed members, it is to be feared there exists but little sympathy with the doctrines and liturgy of the church to which they are attached ; while large numbers of the ministry appear but slightly affected with the spirit of a holy and self-denying Christianity. At the same time, the strong tendencies to Romanism exhibited, of late years, by not a few of the clergy, present a prominent feature of melancholy interest in connection with this church. The following picture, drawn by the Rev. Dr. Caruthers, is probably not too highly wrought. Remarking upon the religious condition of England, he writes, “ Here we are at once confronted by the gigantic abomination of the Episcopal establishment, having nearly 16,000 clergy, of whom, by the largest estimate of the most liberal charity, *not one sixth part* either know or preach the gospel. High birth, extraordinary natural talents, combined with political subserviency, the patronage of some distinguished nobleman, purchased, of course, by some equivalent, or the payment of a sum of money, are the usual means of introduction to a Church of England ‘benefice.’ Once introduced, the clergyman regards his parish as his freehold. Employs some needy curate to do the drudgery of preaching, pockets his large stipend, and rivals his neighboring gentry in the sports and pastimes of the field, rambles on the Con-

continent, or spends his days and nights amidst the gayeties and luxuries of London. Such is the true character of a large portion of the Anglican clergy. Another class (comprising, however, not a few of that now mentioned) consists of what are now called *Puseyites*, whose tenets are too well known to require specification here. Some of them claim *precedence* to Rome; with it they all own a close ecclesiastical *relationship*. They hold Dissenters in abhorrence, refusing often to bury their dead in the parochial cemeteries, and incessantly endeavoring, by all means, *fair or foul*, to control the secular as well as religious education of the people. The necessity of resisting such attempts, imposes on Evangelical Dissenters of all classes, the task of unwearied vigilance, incessant activity, and a vast expenditure of money, time, and toil. They have to bear, besides, much cold disdain, and not unfrequently, direct, unrighteous, and unchristian opposition, from many of the evangelical clergy, who hold to the divine right of episcopacy, and denounce dissenting ministers as unauthorized, irregular, intruders, and usurpers." *

It must be written, however, that such is not the character of all whose names are enrolled among the clergy of the English Establishment. Good and holy men are there — such as are laboring in season and out of season for the salvation of the people, and who, like the sainted Fletcher of Madely, magnify their office, and are an honor to the race.

The Church of England has 11,825 churches and

* Christian Union, Vol. II.

chapels — which is 3331 more places of worship than are possessed by all the other denominations of the kingdom united.

METHODISTS.

Wesleyan Methodists. This body of Christians was founded, as is well known, by the great Wesley, who held his first Conference of preachers in 1744. The doctrines of the Wesleyan Methodists are identical with those of the Methodist Episcopal Church of the United States, as might be expected from the fact of the latter church being an off-shoot of the former. The Conference, consisting of the legal “Hundred,” meets annually, by which the preachers are appointed yearly to their several stations. “They are a pious, laborious, and devoted ministry and people, and have done much for the reviving of religion in England, both in the Establishment and Dissent. They are second to none, and superior to most, in the tact of enlisting all sorts of intellectual, moral, and circumstantial powers in the service of religion. Their labors have been greatly blessed, and the reaction of their zeal on other denominations has been eminently beneficial.” *

The Wesleyan Methodists number not far from 3000 chapels, and the latest notices make the accredited numbers to be, in Great Britain, 340,239; in Ireland, 22,221; in foreign missions, 97,746. The number of preachers in England and Scotland is

* Dr. Caruthers, in *Christian Union*, Vol. II.

1185; in Ireland, 164; in the mission stations, 400. The sum total of the British Wesleyan connexion, is 468,241 members, and 1770 travelling preachers. Of local preachers in the connexion, there are about 15,000, and 30,000 class leaders.*

2. *New Connexion Methodists.* This denomination arose about 1797, from a separation from the Wesleyan Methodists, and growing out of a difference of views touching church discipline and polity, and not from any difference in respect to religious doctrines. They have, at present, in England, 277 chapels; in Ireland, 15; and in Canada, 262; making a total of 327 chapels, and 579 societies. They have, in England, 76 circuit preachers, and 705 local preachers; in Canada, 59 preachers and missionaries. The number of the members in England, is 13,236; in Ireland, 852; in Canada, 3201; making a total of 19,289 members.

3. *Primitive Methodists.* These are another secession from the Wesleyans of England, who broke off from the parent body in 1804, on the ground that the original spirit of Methodism was not preserved among its members. Next to the Wesleyans, it is by far the largest body of Methodists in Great Britain. They have 519 travelling preachers, 8524 local preachers, while the whole number, at home and abroad, is 103,310. Their increase for the year ending June, 1850, was nearly 10,000.

* In the sum total of the text are included several preachers, and several thousand church members, in the Isle of Man, the Shetland Isles, &c.

Beside the foregoing, the *Wesleyan Methodist Association*, another secession from the Wesleyan Methodists, have 97 travelling preachers, and 1000 that are local, with about 20,000 church members.

Also the *Bible Christian Connexion*, which arose in 1815, numbers 551 ministers, travelling and local, and 14,553 church members.

Finally, the *Independent Methodists* have 24 chapels.

INDEPENDENTS.

This denomination arose in England in 1616, the father and founder of which was John Robinson, a Norfolk divine, who was banished from his native country for non-conformity, and settled at Leyden. Mr. Robinson, and those who thought with him, contended that every single congregation is a church, and independent of all legislation, except that of Christ, and stands in no need of any such provision or establishment as the State can bestow. They held that though the Church of England was reformed in respect to many things, and embraced many excellent ministers and members, — yet it was still wanting in some things essential to a true church of Christ, especially the “power of choosing its own ministers, and stricter discipline among its members.”

The theology of the Independent churches is Calvinistic, and, in a word, they are the Congregationalists of Old England, as ours, on this side of the Atlantic, are the Congregationalists of New England.

The Independents, or Congregationalists, of Eng-

land "number about 2000 churches, seven or eight principal theological seminaries, and a ministry exceeded by none in talent, purity of doctrine, propriety of conduct, and practical zeal for the glory of their Master and the good of souls." *

ENGLISH BAPTISTS.

The Baptists of England are another class of Dissenters in that kingdom, who separated from the Established Church for the same reasons that actuated those of other denominations, and from the additional motives growing out of their peculiar notions respecting baptism. The constitution of their churches, and their modes of worship, are like those of the Independents.

The Baptists in England, as in the United States, are comprised in two general denominations; — the one embracing Calvinistic views of theology, and styled Particular Baptists — the other holding to Arminian views, and called General Baptists. But in England, as in this country, the Calvinistic Baptists are much the more numerous. They have 1881 churches, with an average number of members to each church of about 112 — making a total of about 209,672 church members. Beside their regular churches, they have about 756 village stations.

PRESBYTERIANS.

This denomination arose in England in the time of Queen Elizabeth; and Presbyteries are said to have

* Dr. Caruthers.

been rapidly formed in most of the counties ; so that in a short space of time, the number of Presbyterians are reputed to have increased to 100,000. They formed almost the entire body of the celebrated “ Westminster Assembly of Divines,” held in the time of Cromwell — seven only, out of one hundred and fifty, being Independents. During the last century, the English Presbyterians became sadly infected by Socinianism ; so that 170 Presbyterian chapels came into the hands of the present generation of Socinians, who, without any reason or propriety, assume the name of Presbyterians for the purpose of retaining the property.

The Presbyterian church (Orthodox) in England embraces seven large Presbyteries, including 76 able and devoted ministers, and 78 flourishing churches. They have, also, a theological seminary. In their benevolent operations, they include Home and Foreign Missions, and they co-operate with the great benevolent operations of the country.

In addition to the above, the United Presbyterian Synod has thirty churches in England.

The Friends have three hundred chapels.

MORAVIANS.

The Moravians, or United Brethren, whose origin we have already noticed,* very soon, by their zeal, spread abroad their system into various parts of Germany, and also introduced it into the United Prov-

* See page 64.

inces, and Great Britain, as well as into the Northern States of Europe.

The grand characteristic of this denomination is its missionary zeal. In this respect, they have, according to their numbers, outstripped every other branch of Christians in the world. They are comparatively small in number — there being but 2000 in Great Britain. Almost one, however, in twenty-five, of their active and talented members, are engaged in the missionary work ! Nothing astonishes us more than the number of missionaries sent out by this denomination, and the extent of their missionary operations. The whole denomination in Christian countries amounts to only a few thousands, while the total number of their foreign missionaries falls not far short of 300, connected with whom in the foreign stations are 64,568 converts. Where is the zeal of the great churches of Christendom ? Why are we not all taking hold with the same energy and sacrifice, that we may thus behold this dark world illuminated at once !

LADY HUNTINGDON'S CONNECTION.

This denomination was founded by Lady Huntingdon, and commenced to be a separate denomination about 1783, although she had erected chapels, and provided preachers for them for several years before. She had, also, in 1768, established a Seminary for educating young men for the ministry, an institution presided over, for a time, by the celebrated Fletcher of Madely. She appears to have been a woman of

rather hasty predilections and prejudices, while, with whatever failings she might have been marked, she was distinguished, however, for a fervent zeal in propagating the gospel; and through her influence multitudes have doubtless been saved for ever.

Lady Huntingdon died in 1791; and her connection, at present, constitutes one of the smallest of the Christian denominations in England, numbering about 38 chapels, and 80 ministers.

Of denominations not esteemed evangelical, there are reckoned 227 Unitarian churches, beside many of the Old Presbyterian churches that are of Unitarian faith. The Roman Catholics number about 534 churches; and various sects, such as Swedenborgians, Plymouth Brethren, and others, as many as 500 more.

SCOTLAND.

CHURCH OF SCOTLAND.

Scotland, as well as England, has an established church, and though both countries are united into one incorporated kingdom, yet, while the established Church of England is Episcopal, that of Scotland is Presbyterian. The Roman hierarchy held its sway here as elsewhere prior to the Reformation, and, indeed, for many years after that great event. But

as the Protestant faith increased, it came more and more to be regarded as the ally of despotism, and an engine of persecution, until in 1592 the Presbyterian polity was introduced from the Continent by John Knox and Andrew Melville. Great efforts were made by several successive kings, from Edward VI. to James II. to enforce Episcopacy upon Scotland, but it ever met with powerful and violent resistance, until, at the accession of the Prince of Orange to the English throne — and especially as to this prince the Scottish bishops declined to transfer their allegiance — the way was prepared for the establishment of Presbyterianism. This was ratified by act of Parliament in 1690, and remains the established religion of Scotland to the present day.

The Westminster Confession, and the Longer and Shorter Westminster Catechisms, form the doctrinal basis of this church. It is, of course, strictly Calvinistic, and by law no person can be admitted or continued a minister or preacher in the establishment, unless he subscribes to the confession of faith. Public worship in this church is entirely simple — no liturgy, or public form, is in use, and few ceremonies are retained. They have no altars or chancels — the communion tables are brought into the church for the occasion. Little is seen here in common with the church of England. They have no festivals, except a day of fasting and thanksgiving to precede and follow respectively their communion seasons, which occur only once or twice a year. They have no kneeling at prayer — no instrumental music

— no consecration of churches or burying grounds — no funeral service or ceremony — no administration of the communion to the sick and dying.

The General Assembly is made up of ministers and elders representing Presbyteries — the royal borough — and the four Universities of Scotland.

The condition of religion in this church appears to wear a very discouraging aspect. In many parishes, even in the large cities, the attendance on public worship is lamentably small. Two years ago, in all the Edinburgh churches belonging to the Establishment, there were let only 6884 sittings — while 8500, and that number increasing, remained unlet. Deducting 2056 belonging to parishes without the Royalty of Edinburgh, there would remain, in the city proper, less than 5000 persons attending the services of the Established Church. For these, eighteen ministers are provided, with a right to six per cent. upon the whole rental of the city — about \$3000 annually to each minister. But *sittings* being let, do not infallibly indicate the number that regularly occupy them ; and hence, the report of the number of actual hearers in some of these churches, is more painful still. In one church, for example, at the time alluded to, there were 78 hearers ; in another 50 ; in another that was served by two ministers, 156 ; in still another, with two ministers, 130 ; while in the college church, only 24 *sittings* were let !

All this seems to show most clearly the low and miserable state of religion in the Church of Scotland,

and especially as a similar state of things is said to prevail extensively over the country.*

An author, already quoted, remarks of this church, that, since the disruption in 1843, "though numbering still some excellent men among its staunch adherents, it is, as a body, shorn of its moral strength and glory. Its sanctuaries are, to a great extent, forsaken, its jurisdiction strenuously, and sometimes indignantly discarded, and its very existence maintained in opposition to the conviction and wishes of the people, by the emoluments over which the people have no control, and the patronage of which is in the hands of what is technically called a large landed aristocracy. * * Personal piety is not deemed essential to the occupancy of the Christian ministry. A dry and dusty morality, based upon mere natural reason, and social expediency, supplants extensively the truth as it is in Jesus; and the Church of Scotland established by law is, as to all moral beauty and efficiency, the mere wreck of what it was. An intelligent and charitable observer may yet detect some lingering symptoms of vitality; but its energies are paralyzed — its strength is turned into weakness — the few things that remain in it are ready to die — putrefaction is begun, and its different parts are held together, not by any natural cohesion, but by the ligaments and cerecloths of State patronage and pay." †

Previous to the late secession, the Church of Scot-

* Edinburgh Witness. † Dr. Caruthers.

land embraced about 1,500,000 members, included in 893 parishes, and 940 ministers. There are, at the present time, 1160 churches.

FREE CHURCH OF SCOTLAND.

The Church of Scotland, as is natural for all churches connected with the State, — though embracing, as above noticed, some excellent men, in the ministry and laity, among its adherents, — yet was subject to melancholy and intolerable abuses, among which were Patronage, Oppression, Formality, and others. The consequence was, that in 1843, a very important secession occurred, by which nearly 400 ministers, including several distinguished names, were separated from the pale of the Established Church, and were followed by a large proportion of its membership. From this secession arose the *Free Church of Scotland*. It took its name from the fact of its ministers and members having, of their own accord, thrown up the patronage, as well as the bondage, of the State Church.

The Free Church of Scotland is, of course, much more highly evangelical than the Establishment. The ministry are evangelical in doctrine, and exemplary in their lives, while many of them, in abilities, industry, and zeal, are second to no ministry of any age or country, and are said to preach the gospel with the demonstration of the Spirit, and of power.

Since the secession from the Establishment, they

have erected, by voluntary subscription, commodious chapels, parsonages, and school houses, throughout all Scotland ; and have engaged with great zeal in the work of home and foreign missions, besides supporting comfortably their ministry. In six years, they have expended for home and foreign objects of benevolence alone, the large sum of \$1,214,000. Their receipts for benevolent objects, for the year ending May, 1848, amounted to \$285,000 ; and the receipts are increasing from year to year.

The communion of this church, however, is said to be, as yet, sadly impure, owing to the mixed multitudes that followed the dissenters of 1843, and who were admitted, with little or no examination, within its pale. This error is appreciated by many good men of the Free Church, and, it is hoped, will be remedied as rapidly as the circumstances will allow.*

The number of chapels already belonging to the Free Church is 847 ; and 16,000 persons belonging to the church are still compelled to worship in the open air — the opposing landlords, who favor the Establishment, being determined to prevent, to the utmost of their power, the erection of churches.

Already does this church number 37 missionaries and agents in the foreign field, at different stations in India and Africa, beside 57 native ministers or other agents, with about 6000 at the schools in connection with the missionary institutions of this branch of the Christian church.

* Dr. Caruthers.

UNITED SECESSION CHURCH.

This church is composed of several bodies of Presbyterians who seceded from the Established Church more than a century ago, by reason of certain grievances incident to a State church — and of which they could obtain no redress. Having erected themselves into an independent Presbytery, and a very considerable impression being made by means of their labors, they were, in 1740, formally expelled from the Establishment. They still continued, however, to exercise their ministry, and their congregations adhered to them; and proceeded to erect houses of worship. In 1745, they had so increased as to form three Presbyteries. At this time, by means of an unhappy dispute, they separated into two parties; but a re-union was consummated in 1820, under the name of the *United Secession Church*. More recently, the “Relief Synod,” another secession from the State Establishment, and embracing as many as 80 congregations, and a population of about 120,000, joined itself with the United Secession, and the body has lately assumed the name of “the United Presbyterian Church of Scotland.”

The doctrines of the Assembly's Catechism are the doctrines of this church, and its communion is said to be considerably purer than that of the “Free Church.” They have an able and educated ministry, and the Home and Foreign Missions are liberally and effectually sustained. The number of their churches is about 518.

In addition to the Presbyterian Churches of Scotland above specified, there are also some smaller branches of the same denomination, that yet remain in distinct organizations. Of these are the "United Original Seceders," numbering forty-one churches — who have refused to coalesce with the United Secession Church, as it is said, on the ground of the abstract question about the "magistrate's power," in matters of religion. It is thought that this body cannot subsist long, but must merge gradually into one of the larger bodies of Presbyterian dissenters.

There is, also, the Reformed Presbyterian Church, including thirty chapels.

CONGREGATIONALISTS.

The next largest branch of the Christian family in Scotland is the Congregationalists. These have done great good for this country. "Its ministers and evangelists, at a time when nearly the whole population of Scotland was morally asleep, and even dead, emulated the Whitefields and Wesleys of the South, in their earnest and self-denying efforts to save the souls of men. And very much of the harvest since reaped by other hands, has sprung from the seed which they sowed, with unrelaxing diligence, on the mountains and plains of their native land. * * *

They have maintained unflinching, their social rights, of which tyranny sought to deprive them; they have sown unsparingly the rectifying salt of heavenly truth into the poisoned fountains of social feeling

and public action. They have occupied the foreground in peaceful but firm resistance of every effort, by potentate, or priest, or parasite, to fetter the conscience — to invade the province, and usurp the prerogative, of the Head of the church, to strengthen in order to perpetuate the bulwarks of a State Establishment. To them mainly, and to some leading men of the older secession, the Free Church of Scotland owes whatever of freedom it has achieved.”*

The number of Congregational churches in Scotland is about one hundred and fifty.

BAPTISTS.

The Baptists seem not to have appeared in Scotland prior to 1765, when a church was formed in Edinburgh. Others were successively established at Dundee, Glasgow, Paisley, Perth, and in most of the principal towns in the land. For several years after their first establishment, the Baptist churches of Scotland were all of one faith and order — recognized each other as sister churches, and were in fellowship with each other, as well as with the different Baptist societies of England that were connected with them. But within a few years, numerous societies are said to have started up in various parts of Scotland, which, though retaining most of the doctrinal sentiments, and the practices, of the original churches, are yet unhappily divided in some points of minor importance — and chiefly respecting the administration of the Lord’s

* Dr. Canuthers, *Christian Union*, Vol. II.

Supper. These more recent churches, establishing themselves independent of the older Baptist churches, and differing from them, and among themselves, have occasioned much confusion in this denomination in Scotland, and are said to have marred the beauty of this branch of Christians in that country. At the same time, the evil has been aggravated by divisions among the original Baptist churches themselves, that have resulted in important separations from the parent societies, and introduced many divisions and subdivisions. The present number of Baptist churches in Scotland is stated to be 120.

In addition to the foregoing denominations, there are in Scotland 118 Episcopal Churches ; 36 Wesleyan Methodist churches ; 18 of the Evangelical Union ; about 50 of various smaller sects ; and 80 Roman Catholic Churches.

Thus there are in this country, of the Church of Scotland 1160 places of worship, and about 1989 Dissenting churches of various denominations, that are supported on the voluntary principle ; making in all, 3149 places of worship.

We conclude our view of Scotland with the following summary remarks of Rev. Dr. Caruthers, touching the present moral aspect of that interesting country.

“ With all, however, that, in Scotland, is cheering and encouraging, there is much as to the state of religion there which is painful, and that, but for the

promises and provisions of Divine truth and grace, would be exceedingly discouraging. The number of sound conversions bears nowhere any desirable proportion to the regular increase of population. Very vigorous attempts have recently been made, though unsuccessfully, to legalize the desecration of the Sabbath, by enforcing the running of railroad trains on that holy day. The current literature of Scotland is becoming largely imbued with a disguised, but on that account the more dangerous, infidelity. The temperance movement is still very sluggish and unsatisfactory. A spurious sentimentalism is submerging some of the divinely sanctioned principles of social morality. The daily and weekly press is there but partially sanctioned by alliance with the teachings of Divine wisdom, and the requisitions of Divine authority. In no place, New England excepted, is there a more general external observance of the Sabbath — nowhere is the sanctuary more frequented, the Sabbath School more intelligently and efficiently sustained ; — but Scotland's best and wisest men long for a larger infusion of vital godliness into the body of the nation ; for an abatement of that ' fierce sectarianism,' which keeps even the mutually acknowledged friends of Jesus apart from each other in the field of active labor ; and, in a word, the down-pouring from on high of the Divine influence, which alone can realize the aspirations of Christian charity.' * *

* Christian Union, Vol. II. pp. 551-2.

IRELAND.

The reader need not be told that the Established Church of England is also the Established Church of Ireland, although 7,000,000 out of 8,500,000 of the population are under Romanist influence ; while of the 1,500,000 of Protestant population, not much more than one half are connected with the Established Church.

The Irish Presbyterian Church, which flourishes mostly in the Northern section of Ireland, embraces 35 Presbyteries, 893 ministers, and nearly as many congregations ; and the number of church members are about 640,000. They have a theological school, with eight professorships, and a considerable number of students.

The *Wesleyan Methodists* in Ireland, as we have seen, number 173 travelling ministers, and 22,221 church members.

The *Congregationalists and Baptists* have comparatively few congregations.

On the whole, nothing very encouraging can be written in respect to the religious condition of Ireland. The cause of Protestantism, in that ill-fated country, has been, from the beginning, very unfortunately managed. It has been ever identified with the Established Church, which, through a long succession of British reigns, has been connected and implicated with innumerable political outrages and wrongs, inflicted upon Ireland. The mass of the

Irish people have seen little or no beauty in the Protestant religion, associated as it has been, for centuries, with what they have considered oppression and wickedness. "Ireland is popish," writes one of the ministers of the Established Church there, "not because her inhabitants have an incurable dislike to the doctrines of the Reformation, but simply because the overwhelming influence of the English Government has always been used to prevent the progress of the Reformation."

The position of the Wesleyans in reference to the Established Church, has probably exerted an influence to hinder their success in Ireland, while the result of their efforts for converting and saving the people, has been confined mostly to the neglected Protestant population who are members of the Establishment. The Wesleyans have, however, 18 missions in Ireland, the schools of which include 40,000 children; and there is said to be an increasing desire among the Roman Catholics for religious instruction.

The Presbyterians, again, in their operations in this country, are mostly restricted to the descendants of the Scottish settlers, while the aid which they have consented to receive from the State has had no influence to increase their popularity with the Roman Catholic people.

NORWAY.

Norway is a rough and sterile country — only one part out of one hundred and ninety parts being capable, it is said, of cultivation. Of course, the people look otherwise than from the soil for the means of support. The number of inhabitants is estimated at a million and a quarter, and a large proportion of the population follow a seafaring life.

Heathenism originally prevailed here, as in the other Scandinavian nations. The country was visited by the light of Christianity about the 11th century; and the doctrines of the Reformation were carried thither by missionaries who had studied with Luther at Wittemberg. The Lutheran Church has ever since prevailed here, with an Episcopal form of government. There are five bishops, and about 400 pastors. The liturgy and doctrines of the church are orthodox, although the German rationalism is said to have had some prevalence in Norway, though now decreasing. On the other hand, evangelical principles are gaining; and within the last quarter of a century, there has been a decided progress of true religion. Much has been done in the work of distributing religious books and tracts. A Missionary Seminary has been recently established at Stavanger, where young men are trained “for preaching the gospel among the heathen, under the patronage of the Missionary society, which the evangelical pastors have formed.”

The temperance cause is said to be making great progress in Norway, and the government has gone beyond all other governments in encouraging this enterprise, having passed an act to abolish all the distilleries in the kingdom in ten years.

SWEDEN.

Sweden and Norway being one kingdom, the established religion in both countries is the same, namely, Lutheran; to which nearly all the people are attached. The Roman Catholics are said not to number 2000 in Sweden, and there are about as many Jews, who have four synagogues in different cities. The Swedish Established Church comprises an Archbishop, eleven bishops, and 3193 clergy, with 2490 congregations, and 1147 country parishes. The Swedish clergy are represented as being a very well educated body of men. The organization of the church is very thorough, and its union with the State very intimate.

Truth is reported to be gaining ground in this country, and much good is accomplished by the dissemination of the Scriptures, and religious tracts and books. Here, as in Norway, the temperance cause has, of late years, made much progress, and promises fair to prove a great blessing to the whole nation. This good enterprise finds a staunch friend in the present king, (Oscar) who is said to employ several temperance agents at his own private expense. This

king, by the way, has the reputation of being one of the best instructed monarchs of Europe. He has written an excellent work on prison discipline, and takes much interest in philanthropic questions generally. "He is universally respected by his people, and justly, for he is an excellent man."

Sweden, though a Protestant country, fails in the important matter of *toleration*. It is, to this day, unlawful for a Swede to leave the national church, and join a dissenting communion, although foreigners are permitted to dispose of themselves as they please. Appearances indicate, however, that a great struggle for religious liberty is at hand, and the king is in favor of toleration.

The missionary spirit in Sweden is rising among the more evangelical and pious class of Christians, and many churches are in the habit of raising money for the purpose of sending the gospel to the heathen; and on the whole, a brighter day for Sweden is, by those who have had the best opportunities of judging, confidently predicted. *

RUSSIA.

This vast country, embracing a territory which equals in extent all the rest of Europe, includes, likewise, a great variety of nations. Of these the

* American and Foreign Christian Union, for February and March, 1850.

chief in European Russia, are Russians, Poles, Fins, Tartars, and Cossacks. Its government is an absolute monarchy, and the Emperor (Nicholas) is the head of church and State, and is styled "The Autocrat of all the Russias." All power emanates from him, and he is considered as deriving his authority from God alone.

The number of inhabitants in Russia of Europe is not far from 60,000,000. This great Empire extends easterly into Asia, and occupies about one third of that great continent; and crossing Behring's Strait, embraces the north western region of North America. Thus it reaches half way round the globe, and covers about one-seventh of the land surface of the earth. In Asiatic Russia, there are 4,000,000 of inhabitants, and 50,000 in American Russia. In the whole Empire there are no less than eighty tribes, differing in language, religion, and manners, from the lowest state of barbarism, to the highest degree of European civilization. The people of European Russia are divided into four great classes;—1, The nobility, of which there are about 750,000; 2, The clergy; 3, The common people or freemen; and 4, The boors, or serfs. These last are the property of the crown, or of individuals; they number about 36,000,000, and are in a state of abject poverty and ignorance.

The Greek church is the established religion of Russia, and it comprises within its pale throughout the Empire, 47,810,525, out of 64,000,000 of inhabitants. There are between thirty and forty dio-

ceses, and the metropolitan seats are St. Petersburg, Kiev, Kasau, and Tobolsk. The whole ecclesiastical government of the Empire is vested in a college of bishops and secular clergy called the Holy Synod. Under this Synod, whose seat is St. Petersburg, there are, beside the metropolitans, eleven archbishops; 19 bishops; 12,500 parish churches; 425 convents, — 58 of which are connected with monastic schools for the education of the clergy.

All other religions are tolerated in Russia, and the following are the latest religious statistics of the Empire, beside those of the Established Church, which we have met — being drawn from the Report of the Minister for the Interior for 1846.

Of Roman Catholics in Russia, there are 2,769,929 — 2158 clergy, and 2250 churches.

Of Armenian Catholics, there are 19,998, with 51 clergy, and 52 churches.

Of Armenian Greeks, there are 364,246, with 2264 clergy, and 1007 churches.

Of Lutherans, there are 1,756,763, with 440 clergy, and 997 churches.

Of Reformed, (Calvinists) there are 14,361, with 31 clergy, and 33 churches.

In addition to the above, there are embraced in the Empire, 1,188,648 Jews, — 2,322,021 Mohammedans, — 224,548 Lama worshippers; and of various other heathen sects, 169,749.

During the year 1846, the same Report states the number of conversions to the Established, or Greek, Church, to have been from the Roman Catholics,

3,328, and from the Protestants, 32,932! How many, however, left the national church and joined the other communions, is not stated. Such apostasy is unlawful, and is severely punished, unless the apostates disappear from the country at the same time that they retire from the church.

Thus it appears, that in the Established Church of Russia, and the several dissenting churches, there are included nearly 53,000,000 out of the whole population of 64,000,000 — the number of inhabitants of the empire.

But when it is asked, “How many of these millions of professed Christians are true believers in Christ, and are living in obedience to the gospel?” the answer must be, “Few — very few!”

“Still there are streams of light on which the eye can rest with pleasure, as reflecting the beams of the Sun of Righteousness. These are to be found here and there (we have reason to hope in increasing numbers and brilliancy,) among the Lutheran churches of the Baltic provinces, and those Protestant citizens scattered throughout Russia, which are chiefly shepherded by the self-denying men sent out by the Basle Missionary Society.” *

The Report of the above named Society for the year 1847, tells of successful missionary labors in Caucasus, among Christians and Mohammedans there; also in Saratov and other districts in the vicinity of the Volga, and at Moscow; in all, six-

* Christian Union, Vol. I. p. 289.

teen missionaries from that society, who are laboring in the great Russian field.

The St. Petersburg Protestant Synod is also awake, and laboring for the revival of true religion, and is making renewed efforts in the way of preaching — forming Sunday schools — visiting from house to house — and printing and circulating religious treatises.

DENMARK.

The religion of Denmark is Protestant, and the Established Church of the country is the Lutheran, with an Episcopal government. To this denomination, says Dr. Baird, belongs the entire of the population, except two churches of the Reformed, or Calvinistic body, and perhaps as many as two or three others in other places. There are, in addition, two small congregations of Moravians, and two Reformed French churches. The Roman Catholics in the kingdom may amount to four or five thousand, with about half a dozen priests. The Jews number seven or eight thousand, with two synagogues at Copenhagen and Altoa. The number of the clergy in the Established Church is 1863. The king appoints the bishops, and nearly all the livings are in the gift of the crown, while the ministry are, in general, well supported. They are, as a body, well educated, and among them are men of talents and learning. The number of churches is quite inadequate to the wants

of the people — in one parish of Copenhagen there being only one church for 36,000 souls.

The rationalism of Germany is thought to have spread extensively in Denmark ; but evangelical truth is gaining ground in the kingdom. The country is said to be better supplied with the Scriptures than any other country on the continent of Europe. There is said, however, to be a great deficiency of religious literature adapted to the present age, their books on practical religion being too voluminous and antiquated.

Intolerance has, until recently, been the order of the day in this kingdom, and dissenting meetings have, within a few years, been violently broken up, and their preachers thrown into prison. The new Constitution, however, for the kingdom of Denmark and Schleswig, takes a more enlightened and liberal ground, and provides for full religious liberty, and release of any community from taxes for supporting a religious worship not its own.

The churches of Denmark are engaged, to some extent, in the work of missions, though their zeal in this great matter is not so great as is desirable. A few missionaries in Greenland, and the West Indies, are supported by the government.

HOLLAND.

The Reformed religion is the religion of Holland ; and the Reformed Church, founded on the Statutes

of the Synod of Dort, held in 1618, was, until the end of the last century, the national church. Consequent upon the conquest of Holland by Napoleon, the church was emancipated from the state, and continued under the Presbyterian form, being ruled by a Synod which meets annually at the Hague. In the progress of the present century, rationalism — in other words, infidelity — has been gradually creeping into the church, until, in 1816, candidates for the ministry were only obligated to preach the doctrines of the church formularies, *so far as they are in unison with the Scriptures*; it being left to each one to decide what such unison is, and is not. Thus the door was thrown wide open to rationalistic preaching, and neology gradually gained possession of the theological chairs of the universities of Leyden, Groningen, and Utrecht, and spread itself more and more. This awakened a reaction, and many protests and pamphlets were written by members of the evangelical party, which produced much sensation among the people. At length, about 1830, a separation took place of many of the evangelical party from the liberalists. This separation, and the founding of new communities, became the occasion of persecution, and vexatious difficulties were laid upon the separatists. But under the present administration, that of William II., they have enjoyed more liberty. It appears, however, that by reason of divisions among themselves, and various other difficulties, this young plant has not greatly flourished in Holland. Such were the discouragements with which

they were beset, that in 1843 and 1844, some of these disciples resolved on emigrating to the United States. The favorable reports of the emigrants soon induced others to follow, and another large flock came over in 1845. Still another emigration took place in 1847, and the emigrants have established settlements in Wisconsin, Iowa, and Michigan.

Meanwhile, the Evangelical Christians in Holland are not asleep. They have frequent meetings of different parties to enquire what is to be done for the promotion of true Christianity. Colportage and Home Missions are beginning to be prosecuted in different parts of the kingdom, and schools are contemplated for educating Christian school masters, and the spread of primitive Christian principles among the youth of the land.

The number of Separatist congregations in Holland is reported as being about 120. Of the number that have emigrated to this country, about 3000 are settled on Black Lake, Michigan; where they have a territory of thirty square miles. They have seven congregations for worship, and about 1000 church members. There is another colony in Marion County, Iowa, numbering 800 or 900. Of several other smaller colonies, one, consisting of about thirty families, is located near the head of Winnebago Lake, where they have organized a church.

BELGIUM.

Belgium was, for a time, a part of the kingdom of Holland. It declared itself independent in the year 1830 ; was constituted into a separate kingdom, and Leopold, of Saxe Coburg, was chosen king. This prince has the reputation of being an amiable, well-informed man, and takes great interest in the affairs of his little state. Belgium is a prosperous kingdom, and is one of the three countries of Europe that has remained undisturbed amid the recent revolutions and tumults which have agitated that quarter of the world.

Here the Romanist religion bears almost universal sway, and is said to be maintained with a skill and energy almost unequalled in any other part of the world. The kingdom comprises one archbishop, five suffragan bishops, and about 2900 priests ; while all the population, of 4,200,000, falls under their influence, with the exception of about 16,000 Protestants, and 30,000 Jews. The Roman Church is united with the State, and thus the independence of the bishops, and their almost absolute power in all church matters, doubtless operate to the great prevalence of popery in the kingdom. There is full toleration, however, and all sects are protected by the State.

FRANCE.

Popery is an established religion of France. The first Revolution broke up this arrangement ; but by the concordat between the Pontiff and Napoleon in 1802, Popery again became a State religion, with the reservation of numerous rites secured to the government. The Reformed Church, which had existed since 1559, and which was evangelical in doctrine and discipline, and had been honored by a goodly number of confessors and martyrs, was also, in 1802, united by Napoleon to the State. But, as a natural consequence of such connection, this church has been more or less enslaved to the State — has been without any recognized common faith — infected with numerous errors — and, finally, has consisted of an orthodox and latitudinarian party, who have agreed in nothing except in their common adherence to the State. In September of 1848, there was a Synod or general assembly, of the Reformed Church — the first assembly of the kind which had been held for more than a hundred years. This gathering included the liberal and the orthodox parties, the former of which were considerably in the majority. Two distinguished brethren of the orthodox party, submitted a resolution for the adoption of an orthodox confession of faith, as the basis of the Reformed Church of France. After a discussion of five days, the resolution was rejected — the most of the evangelical, as well as all the liberal portion of the assembly voting

against it. The brethren who presented the resolution, namely, M. Frederic Monod, pastor at Paris, and Count Agenor de Gasparin, a distinguished layman, withdrew from the Synod and from the church, and, in connection with a few others, formed themselves into a "Consulting Committee," for the purpose of corresponding with such churches as might be disposed to combine with them in a purely evangelical and free church. This Committee invited an assembly of delegates from the evangelical churches of France, of which there has existed a number since 1830 — churches that administer their own government, receive no aid from the State, and are entirely distinct from the churches established by law. Delegates from these churches assembled accordingly at Paris, August 20th, 1849, as a constituent Synod, "for the purpose of forming a *Union of Evangelical Churches of France*, — consisting of persons openly and individually professing a certain belief." After a harmonious and deeply interesting session of twelve days, the Synod voted the constitution, which it has since submitted to the acceptance of the churches already organized and in process of formation. This constitution includes a narrative, rather than a formal statement, of evangelical principles, and such as meets the common belief of the churches concerned. It also provides for the freedom of each church adopting it, to regulate its own worship and discipline, and its form of internal government; while, on the other hand, it establishes the conditions of membership in the union, which are such as to

insure sincerity of individual profession of faith. One article of these conditions is, that each church of the Union shall support itself on the voluntary principle, and receive no aid from the State.

Much good is to be hoped from the establishment of this Free Church of France ; for that it is, under God, one of the main supports of evangelical religion in that country, is unquestionable.

I have not yet noticed that the city of Strasburg, and the province of Alsace, in the East of France, are inhabited by 200,000 or 300,000 Lutherans, or adherents to the Confession of Augsburg ; whose organization is somewhat different from that of the Calvinist churches. Since the recent revolution, these have struck for greater liberty than they have been accustomed to enjoy in ecclesiastical matters ; so that now the pastors, elders, and all the rulers of the church are chosen by the suffrages of the people ; that is, of all Lutherans by birth, whether believers or unbelievers. The French Lutherans of the present day are represented as not possessing the piety and zeal of the primitive Lutherans, the majority of them being indifferent, and even hostile to evangelical doctrine.

The English Wesleyans have had missions in France about thirty years, and several French preachers have been raised up, who are employed in the itinerant work. The missionaries travel much on foot, often preach eight or nine times a week, and are called to endure very considerable sacrifices.

The Wesleyans have in France 48 chapels and 78

preaching places, 24 missionaries, 115 Sabbath school teachers, 1099 Sabbath school scholars, 39 local preachers, 950 church members, and 6160 attendants on public worship.

The American Baptist Missionary Union have also, for many years, sustained a mission in France. Its operations have been mainly in the Northern Departments, and the city of Paris is now included as one of the stations. The mission comprises, at present, 8 stations, and 10 or more out-stations, 2 missionaries, 20 native ministers and assistants, and 15 churches. The number of church members in 1848, was 200, with 26 candidates for membership.

But it would be unpardonable to omit the very efficient labors of the Geneva Evangelical Society in behalf of France. This society occupies in East France, 15 stations, and 7 in West France — connected with all which stations are 27 missionaries, four of whom are ejected ministers from the Canton de Vaud. Attached to these stations are also between 30 and 40 colporters, who traverse more than twenty departments of France, and who are very active and useful members in the Lord's vineyard.

The principal societies for benevolent operations in France, are as follows : —

The Evangelical Society; whose purpose is the enlightenment and conversion of Roman Catholics in France, and whose opportunities for usefulness are far greater than the society is able to make use of. The Annual Report for 1848 cited several cities, boroughs, and villages, where the Romanist curates have been

sent away by the people, who cry, "No more Roman Catholic priests! — We wish to become Protestants." The committee of this society receive continually the most pressing invitations to send to one and another place ministers, teachers and evangelists, while the state of their funds does not allow them to comply.

The Paris Tract Society; which is endeavoring, by colportage, to awaken the minds of the people to truth and religion.

The French and Foreign Bible Society; which is engaged in distributing Bibles, to the extent of its ability, wherever they may be acceptable. Two colporters are employed in Paris, who have "generally been received in the most encouraging manner."

The Protestant Bible Society; which distributes Bibles only to Protestants.

A branch of the *Baptist and Foreign Bible Society*, which is established in Paris; by which, and by the French and Foreign Bible Societies, 150,000 copies of the Scriptures were circulated in France during the year ending May, 1848.

A Society for Foreign Missions among the heathen; which sustains from fifteen to twenty missionaries in South Africa.

The present religious condition of France may be, to some extent, summed up as follows. First of all, there is scattered over that beautiful country a gloomy array of Romanist priests, numbering about 50,000. These men, with few exceptions, are opposed to light, and hostile to the progress of a pure and simple gospel. Like the great fraternity of which they form a

part, they court darkness. Of these priests, the higher grades are ever grasping for power — coveting all means and measures to gain and retain unlimited sway over the people. If a king rules to-day, they are monarchists without mistake. If the king is dethroned to-morrow, and a republic is proclaimed, then they are at once genuine democrats; and what greatly astonishes all mankind, they declare themselves and their principles to have been always favorable to free government! No arts are neglected by which they may flatter the masses, and prejudice them against all Protestant principles and efforts.

More or less under the influence of this ghostly army are about 30,000,000 of people, out of about 36,000,000, the estimated population of France. But, in respect to religion, these are mostly infidel; and, in their hearts, are as far off from Romanism, as their priests are from Christianity. And who can wonder, if minds that are intelligent discern no other alternative than infidelity? All accounts, indeed, appear to agree in setting forth the strong and increasing disgust of the French people at the Roman priesthood and the pseudo-Christianity of which they are the representatives.

At the same time, amid this great mass of mind, there are heavings and agitations, and longings for something higher and purer than they have yet known. The Bible, dropped by the faithful colporter — the voice of evangelical preaching here and there among the laboring classes, often produces sud-

den and delightful results, as seeing the light the inquirer rejoices with unspeakable joy.

And the evangelical and truly pious of the land are, many of them, exerting themselves to the utmost to save the people. By preaching—by the distribution of Bibles and tracts through the agency of colporters—they are laboring to spread the light; and deeply affecting are the calls to British and American Christians for aid in their great work. Doors, great and effectual, are open to them, while they have not strength to enter in.

Nor does it appear that the new government of the country, as yet, has laid any serious restriction upon these pious efforts. Religious freedom, to a great extent, prevails, and evangelical efforts are, in the main, tolerated. The venerable Audubez writes: “As to the freedom we enjoy in circulating the Scriptures, and in preaching the truth every where throughout our whole country, there is nothing more to be desired; and notwithstanding all the agitations and trials caused by the last revolution, we have much to rejoice at, and thank God for.” *

The Christian world should undoubtedly look with deep interest and earnest prayer toward France; and if, with any disciples, riches have increased, let them send a blessing to aid the good men who are laboring with their might for the salvation of that land.

* From later accounts, however, the prospects of civil and religious liberty in France are becoming less and less hopeful.

SPAIN.

Little that is pleasant or encouraging can, as yet, be written of unhappy Spain. It is a kingdom badly governed, having, as its monarch, Isabella II., about twenty years of age, and married, it is said, to a very insignificant husband. The national religion is the Roman Catholic, and no other is tolerated. There are eight archbishops, about fifty bishops, and the whole number of ecclesiastics, including monks and nuns, is about 200,000 ! Between 30,000 and 40,000 females are confined in cloisters. Ignorance and dissoluteness are said to characterize the Spanish clergy, while yet they exert a very great influence, especially over the lower classes of society.

To the evangelical eye, Spain is dark, intolerant, fettered, wretched. It is the home of the hateful Inquisition, and of priestly despotism. The very constitution of the country precludes the existence of any dissenting worship. At the same time, however, there are spirits even in Spain who are sighing and crying for religious liberty. The following extracts from the *Clamor Publico*, the leading organ of the liberal party in Spain, will indicate the position of some minds in that kingdom.

“It is difficult to believe that in the nineteenth century, when freedom of worship is established every where throughout Europe, there can yet be individuals among us who are shocked at our ideas of religious toleration. * * On listening to their

declarations, certain people would suppose that we are endeavoring to introduce into Spain a whole tribe of sects. But nothing could be more false. In sustaining the Freedom of Worship, we sustain a great social and philosophical principle. Of this none but hypocrites and fanatics can be ignorant. It is absolutely requisite, for the sake of our honor and our prosperity, that the spirit of inquisitorial intolerance—the only cause, perhaps, of the decay, the wretchedness, and all the calamities that afflict Spain—should for ever vanish. The conscience of man, whether in the right or in the wrong, is a sacred property, which no one can, without profanation, attack. * * * If Religious Freedom had been respected in our country, the condition of all would be better; men would more faithfully practise the real maxims of evangelical morality, and lay less stress upon external ceremonies, which are designated by the word religion. Intolerance—the legal proscription of other forms of worship—has occasioned the frequent degeneracy of piety into mechanical performances, which may occur in company with the greatest vices, the most abominable crimes. In certain parts of Italy, the robbers attend mass before committing a murder; and then, after resorting to a confessional, their consciences are ready to begin anew. Among ourselves it is a common thing to see the banditti of the highways wearing scapularies, and devoutly praying before they proceed to despoil the unfortunate traveller.”

As the smallest encouraging indications from such a land as that of Spain should be hailed with special interest and gratitude, it ought to be recorded here that in Barcelona, the capital of the province of Catalonia — the most eastern portion of Spain — there exists a small Protestant community, consisting of the natives of various foreign countries, and who belong to all the different evangelical denominations. Of late, these brethren have been permitted to hold religious services, owing to the increasing liberality existing in that part of Spain. “It is to be hoped that this concession, evincing, as it does, a greater degree of toleration, and liberality of sentiment, will be but the prelude to more important measures for the security of religious freedom.” *

Something, also, may be hoped from the schools under the care of the Wesleyan Missionaries at Gibraltar, which are reported as being in efficient operation, and answering well the design of their establishment.

“The foundation of an extensive Spanish work, it may be reasonably hoped, is being silently laid, by the religious training of so large a number of Spanish children. The process may be comparatively slow, but succeeding generations will witness the beneficial effects.” †

* Christian Union, Vol. II. p. 178.

† Report of Wesleyan Missionary Society, 1850.

PORTUGAL.

In this kingdom, also, the Roman Catholic is the religion of the State ; and, as in Spain, it appears to be almost exclusively the religion of the kingdom. There is more religious liberty here, however, than in Spain ; and this is evinced in two particulars. In the first place, the Holy Scriptures are allowed to be introduced into the kingdom, there being no legal hindrance in the way. The only difficulty seems to be the heavy duty imposed upon books that are brought from abroad. There is no prohibition of the printing of the Bible on the ground, nor is there any censorship on the subject. Hence, this has been attempted by the British and Foreign Bible Society, but, for some reason, the experiment failed, and home printing is again resorted to. Portugal is much in advance of Spain also, in that “full permission is given to foreigners to practise their religions, if their places of worship do not assume a church appearance externally.” Thus, there is, at Lisbon, a *missionary* — the only one, probably, upon the Peninsula. He is a Spaniard — a converted priest — and has met with considerable success, amid all disadvantages, among the people with whom he labors. Dr. Thompson, who visited this missionary at Lisbon, writes as follows : “Not a few have been brought under the influences of the gospel, to a greater or less extent. Some have been savingly converted. Others are well enlightened

respecting the doctrines of salvation, though they may not yet act fully up to them ; and others, again, have so much knowledge of Protestant truths as to prefer them, in their judgment, to the system in which they are brought up. Dr. Gozner (the missionary) speaks of as many as 4000 persons thus, in a manner, enlightened through his means. He holds meetings every Sunday, at times in his own house, and at times in other houses. * * * Some of the large number meet him at one place, some at another ; and, besides, he visits among all as best he can, and as circumstances permit. There are among these converts, and half converted persons, several priests, and some of these are of considerable standing in the church." Dr. Thompson then proceeds to speak of a deeply interesting interview which he had with a company of these persons at the house of the missionary, at which the conversation held with them, especially with the priests, and the interest they evinced in the true religion, and in its propagation, afforded to him the highest gratification.

SWITZERLAND.

Switzerland, like Germany, is a confederation of states or cantons, numbering twenty-two, all of which are now republics, and united for the purpose of mutual security, and are governed, in their great interests, by a Diet in which each canton has one vote.

In respect to all their internal affairs, the Swiss cantons are entirely independent, so far as the laws of the States do not contravene the federal regulations. A part of these cantons are Protestant, and the remainder are Roman Catholic; and in respect to language, the German is spoken by about two-thirds of the population. Of the other third, the majority speak the French language, and the remainder Italian.

The Roman Catholic and the Protestant populations are nearly equal in Switzerland. In the Protestant, as well as in the Catholic, cantons, the church is connected with the State, and some of its ministers are evangelical and faithful men. At the same time, it must be written that many of them, as is natural in a state church, are destitute of zeal, and infected, withal, with the Liberalism so prevalent in the German and French clergy. Ministers of the gospel that are appointed by the State, supported by the state, and who are dependent upon the state — lie under peculiar temptations to depart from the simplicity of the gospel, and to fail of that fidelity to Christ and his cause, which is incumbent upon those who take upon themselves so responsible an office. Hence, in several of the cantons, more or less of the ministry have separated from the establishment, and formed free churches, as in Scotland, France, and Germany. These are, generally, faithful and self-sacrificing men, while not a few of them have evinced a strength and a courage that have not failed them in the day of trial.

A good degree of religious freedom appears to have been enjoyed in Switzerland for many years preceding the revolution of 1845. The cruel war which then occurred, was rather a religious war than any thing else. But while the Protestant Federalists were driving the Jesuits from the Papal cantons, we are not to assign to them the credit of seeking to establish true Protestantism and religious freedom. It was not so much a war of true religion against false religion,— but a war, rather, of Infidelity against all religion whatever, as subsequent events have sufficiently demonstrated. It is well known that, at the present day, there prevails very extensively, on the continent of Europe, certain principles fatal to the interests of true religion. There is a wide-spread and frightful radicalism, bearing such epithets as Communism, Liberalism, &c., which is striking at the very foundations of social order, and bearing its bitterest grudge against pure Christianity, as being the mightiest obstacle to its progress and triumph. This is the melancholy influence which, as we shall presently see, is working so much mischief throughout Germany, and transforming that beautiful country into a moral desolation. This, too, is the poison that is working with fearful violence in France, and threatening the ruin of that fair land. It is the influence which, in the last century, went forth from the banks of the Rhine, wafted on the pestiferous breath of Voltaire and Rousseau, and which seems destined to operate a ruin more dreadful than the flood that issued from the mouth of the apocalyptic ser-

pent. Precisely this was the spirit that was operating in the late civil war of Switzerland. Numbers of good people, doubtless, as from the weekly press they read of the Protestant cantons arrayed against the Jesuits of the Sonderbund, and demanding their expulsion from the country, were fervent in their interest and sympathy in behalf of what they deemed the cause of God and his religion. It hardly occurred to some that this was a war — not of Joshua against the Canaanites — but rather of the Philistines ostensibly aiming at God's foes, yet in reality pitted against the armies of God's Israel.

What, then, transpires, when Infidelity is victorious? Not two years are allowed to elapse before, in several of the Protestant cantons, the work of religious persecution commenced. The council of State of the Canton de Vaud, for example, in November, 1847, declared that there should be no religious meetings except those of the national church. As a consequence, the congregations of the Free Church were debarred from gathering for public worship, and no religious meetings whatever were allowed. If a few neighbors or friends assembled at the house of their pastor, or elsewhere, they were immediately broken in upon by the police, and ordered to disperse. The pastors, disregarding, in some instances, the orders of the council, have been subjected to grievous fines, and in many instances, within the two last years, have been forcibly separated from their families and flocks, and banished to some distant hamlet among the mountains. Meanwhile, the Grand

Council — the supreme power of the canton — have countenanced these proceedings, and have made all religious assemblies illegal, except those of the National church.

Nor is the Canton de Vaud alone in this persecution. The governments of Berne, Zurich, and Grisons, have been encroaching more and more on the rights of the church, and have assumed an unbounded authority over the ministers of Christ.

In the midst of this scandalous persecution, the ministers of the National churches, with few honorable exceptions, have maintained an utter silence — lifting up no voice in behalf of their persecuted and injured brethren. Some of them, on the other hand, have taken sides with the infidels against the Free churches and ministers, while some others who ventured to speak out against the course of the government, have been suddenly, and without a single reason assigned, dismissed from their livings.

Of the Established or National church in the Canton de Vaud, it is recorded that it is becoming more and more assimilated to the people themselves. There are no doctrines binding upon the pastors, and no discipline, — while the members are identified with the mass of the nation. The government is possessed of full powers in the church, appointing its pastors, recalling them, and appointing others at pleasure. The morals of the national clergy are said to be, in many cases, deplorable, — while the people, judging all the ministers by a part, condemn all alike, and in mournful multitudes, turn their backs

entirely upon all religion. "In a great number of parishes public worship is nearly deserted, and a vast number of families remain thus without any of the means of grace."

It is pleasant, amid these melancholy scenes, to contemplate the persecuted ministers and Christians, as rejoicing amid all their afflictions. Persecuted, they are not forsaken — cast down, they are not destroyed. They are said to take joyfully the spoiling of their goods, and while the ministers of the Establishment appear often gloomy and depressed, those of the Free church evince a Christian cheerfulness and gaiety that is refreshing to behold. At the same time their churches are flourishing, and numbers are joining their standard. "The Free church — although oppressed, deprived of all liberty and publicity in the services of divine worship, — compelled, in most of the parishes, to assemble in secret for prayer and preaching — separated from its chosen pastors, who are dragged away like criminals, by the soldiery of the State — is nevertheless prospering in the greater number of the locations where it has been established.

* * * The *elders* and *deacons* (whose very names were scarcely known, a few years since,) are of the utmost utility in the Free Church, in assisting, and, when necessary, taking the place of, the pastors, when the latter are expelled from their parishes by the public authorities. The congregations feel that the breath of life exists among them; they are no longer silent bodies, listening only, and leaving to other hands the care of their salvation. The mem-

bers of the church are making progress in all respects ; and in general they feel it to be a privilege to suffer for the name of Christ. There is certainly a bright prospect before the Free Church of the Canton de Vaud, in spite of all the persecutions of its foes."

Several of the ministers that have been driven away from their flocks, have been employed by the Evangelical Society of Geneva, in missionary labors in other parts of Switzerland, and in France.

The Canton of Geneva is, as yet, free ; and here, also, a Free church has been recently formed. At Geneva is a theological school, numbering, at present, about fifty students, among whose Faculty of instruction are Merle D'Aubigne, and other names dear to Christendom.

The Geneva Evangelical Society is an efficient organization, whose foreign operations are mostly in the neighboring country of France.

GERMANY.

That large portion of Europe bearing the name of Germany, includes, as is well known, a great number of countries which are collectively called German States. Of these there are about forty—some of them embracing a large territory, as Prussia and Austria, and the smallest of them being mere cities. The German confederacy was formed in 1815, and

for the purpose of protecting the independence, and securing the tranquility, of the several states included. All the states are represented in a general assembly for general purposes, called the Diet of Germany ; at which the larger states of the Confederacy have each four votes, and others three, two, and one, according to their size. Each state is independent within itself, while there is a diversity of governments in the several states. Thus Austria, Prussia, Bavaria, Wurtemberg, Hanover, and Saxony, are kingdoms ; the others are mostly Duchies and Principalities ; while the four cities, — Lubeck, Hamburg, Bremen, and Frankfort, — are Republics. The population of entire Germany is about 40,000,000, of which about 21,000,000 are Roman Catholics — the countries of Austria, Bavaria, Baden, and several of the smaller states, being chiefly Papal. The remaining states are Protestant — the nominal Protestants of Germany numbering about 18,000,000.

It is a matter of no small difficulty to present any thing like an adequate view of the religious condition of Protestant Germany ; yet we commence by reminding the reader that the Protestant churches of this country are divided into three principal divisions, namely, the Lutheran — the Reformed or Calvinistic — and the United ; that is, those who unite, to some extent, the Lutheran and Calvinistic confessions — although the last, owing to doctrinal difficulties, is reported as being in a declining condition. The want — especially in the “ United Church ” — of a well established rule of faith, has been the

means of melancholy consequences to the interests of religion in that country. "It may easily be conceived, that the total absence, or the looseness, of a rule of faith and doctrinal standard, has made way for the introduction of the most unbridled and worst species of infidelity and unchristian dogmas. Hence Rationalism, as it is called, has taken deep and extensive root in the universities, public schools, and pulpits of Germany. This system, as its designation implies—rejecting the authority of Scripture, and taking reason as its guide—deals largely in its proposals of effecting the enlightenment of mankind, spreading liberal opinions, and emancipating the mind from the bonds of superstition; and is thus making common cause, and going hand in hand, with the democratical and revolutionary party in Germany, which indulges in like expressions in reference to their political efforts."

Thus, in Protestant as well as Catholic Germany, much darkness and fatal error prevail. In both there is a sad apostasy from the true Christian faith, and an enormous amount of infidelity, which is said to be more widely diffused, and more boldly proclaimed, than in most any other country. "There is no species of infidelity,—from the most subtle rationalism to the grossest atheism,—that is not current in Germany, and which has not its regular organs of expression, and its devoted champions."

Against this fearful tide of ruin, the Protestant churches, in general, present but a slender opposition. A large number of the ministry are of the

rationalistic school, while the masses of the people are unchristian and infidel. In some of the Principalities, the Consistories — the bodies that administer church affairs — are, themselves, rationalists, and give open support to that system; while, in others, those who are at the head of church affairs, permit things to take their own course, and allow every minister to act as he pleases. In Baden, Rhenish Bavaria, and Hesse Darmstadt, the proportion of sound orthodox to those that are mere infidels, is said to be only as *one* to *ten*; while these nine-tenths are using the utmost means to propagate their pernicious tenets, by the pulpit and the press, among the population. The result is a prevailing and constantly increasing irreligiosity of the population. Of the upper classes, generally, it is said that they are, for the most part, unbelievers, and never set their foot within a place of worship; — while their example is powerfully influencing the lower ranks of society. Hence, in most of the large towns and cities, the population are openly profane and corrupt — the churches are deserted — and dissoluteness and wickedness riot almost without a check. The Sabbath is openly profaned, both in Protestant and Catholic Germany. All trades and business proceed, the shops are open, and if there be any special observance of the Sabbath among the great body of the people, it is observed as a day of recreation, of dancing and revelry. The family altar is thrown down and proscribed in almost all Germany, and the rising generation, under infidel parents and schoolmasters,

are growing up, not into Christ, but into skepticism, atheism, and ungodliness.* It may be added that numbers of pious Germans, discouraged at the prospects of their country, have, during the last two or three years, emigrated to this country, and to Australia, that they may find on foreign shores a more peaceful home than in their own native land.

A dark picture indeed! And the good man bows his head and weeps over the mournful scene. But are there no bright features in the religious condition and prospects of Germany? There certainly are such features, and it is with great pleasure that we turn to some of the more prominent of these.

It is a great thing, in the first place, that with all the unbelief and wickedness of that country, it is, however, accessible throughout to evangelical efforts. The late Diet at Frankfort, in their new Constitution, have decreed religious liberty and equality in all Germany, and have everywhere separated religion from the State. Thus the pious and evangelical of Germany are now at liberty to prosecute the work of diffusing light and religion in the German States to the full extent of their ability.

Nor, secondly, is Germany by any means entirely destitute of such good men — men who sigh and cry for the abominations that are done in the land, and are disposed to make all possible efforts and sacrifices for the salvation of the people. If thousands and millions in the German States are asleep, the “seven

* See an article on the Religious Condition of Germany Christian Union, Vol. III. p. 48.

thousand " are yet left who have not bowed the knee to the image of Baal, but who, in the name of God, are manfully lifting up a standard against the iniquity coming in like a flood. Hence the late invitation from more than forty names of note, to "a free brotherly conference at Wittemberg, on the present condition and future prospects of the Evangelical Church" in Germany. This assembly, in number "above five hundred brethren," convened accordingly on the 21st of September, 1848, in the same venerable church, to the walls of which Luther, in 1517, affixed his famous ninety-five thesis. The meeting continued three days, and was eminently characterized by the spirit of moderation, sobriety, sound judgment, brotherly love, and earnest desire for union. They forbore to meddle with matters of difference, and formed an alliance, "embracing all those Christians who still abide by, and take their stand on, the ground of the Reformation Confessions, namely, the Lutheran, the Reformed, the United Church, and the Moravians." The various Home Mission efforts in different parts of the country, and existing in separate forms, were henceforth taken under the protection of the League, and stamped with the seal of its approbation; and a Home Mission committee, advisory in its character, was appointed, with the aim of promoting a spirit of conciliation and mutual support in the hitherto separate and comparatively inefficient attempts for evangelizing the different districts. They also issued "a Call to Repentance, addressed to the hearts of all the German brethren of the evangelical

communion ;” — which was published in several religious periodicals, and in a separate form.

Thus, many are aroused in Germany, and amid all discouragements are laboring faithfully for the advancement of the Gospel. Names might be mentioned of ministers eminently zealous in spreading abroad the truth ; and the work of Home Missions, by preaching and colportage — the very work needed — is beginning to be prosecuted with increased energy and success.

It should not be omitted here that the American Baptist Missionary Union has sustained missionary efforts for more than a dozen years in Northern Germany. The operations of the mission have been prosecuted with great energy and self-denial, and, especially since the revolution of 1848, with much success. There were reported in 1849, twenty stations, thirty-two or more out-stations, eighteen native preachers and assistants, besides several itinerant missionaries and colporters. Among the stations are included the cities of Hamburg, Bremen, Berlin, Breslau, Vienna, &c. The report of 1849, represents the churches in Hamburg, Berlin, and other places, as having received large additions, and several new churches have been organized. In Prussia alone are twelve churches of the mission, containing 851 members — 229 of whom were added within the year ending 1849.

Bible and tract printing and distribution are carried forward with much energy.

Also a mission has been recently established at

Bremen by the Methodist Episcopal Church ; — and the first missionary, Mr. Jacoby, a German, and a man of talents and influence, has commenced his labors with much encouragement and success. Two other missionaries took their departure from New York to join this mission, in May, 1850, and have commenced their labors with much hope.

The English Wesleyans have, for some time, sustained missionary operations in Germany amid much opposition and numerous difficulties. Many, however, have experienced the saving effects of the gospel. Weekly religious services are held by the mission at about sixty places, at which upwards of one thousand individuals are now united together in church fellowship.

AUSTRIA.

A part of Austria — about one third — is included in the German confederation, as was noticed in the article upon Germany. Austria, beside its German territories, includes Hungary, Galicia, Transylvania, Dalmatia, while the kingdom of Lombardy and Venice — the duchies of Tuscany, Parma, and Modena, in Italy, are dependent states. The Emperor, (Ferdinand) in the larger portion of his dominions, is absolute, and the nations under his rule comprise Germans, Poles, Italians, Hungarians, Jews and Gypsies, while not far from twenty different languages are

spoken in his empire. The number of inhabitants is about 32,500,000.

Austria, in religion, is mostly Roman Catholic ;— the adherents to this communion comprising about 25,000,000 of the population. Many of the inhabitants of Transylvania, southern part of Hungary, of Croatia, Sclavonia and Galicia, are of the Greek church — which numbers in Austria about 4,500,000. There are many Protestants in Hungary, Galicia, and the German provinces, and the whole number of the Protestant population in Austria amounts to several millions. Beside the above, there are about 500,000 Jews, dwelling chiefly in Galicia, Hungary, and Bohemia.

All religions are tolerated in Austria, although there is not that freedom of speech and of the press characteristic of free governments ; and religious toleration, in many parts, is hardly more than nominal. While the new constitution of the empire allows the exercise of Protestant worship, there is, however, on the part of the Romish church, strong and bitter opposition in many places, and such as results, in some instances, in the actual expulsion of the Protestants from their homes ; and when, recently, it was determined to build a Protestant house of worship at Inspruck, the capital of the Tyrol, the undertaking produced immediate and great excitement among the Romish clergy, who applied to the municipal council, entreating them to oppose the measure, though perfectly constitutional and legal. Failing with the authorities, they endeavored to stir up the populace,

declaring that if a Protestant church should pollute the soil of the Tyrol, there would be an end of the Roman Catholic religion. Such is the spirit and character of this anti-Christian community wherever existing.

Hungary presents peculiar claims to the notice of all true Christians. Among the Magyar population are said to be as many as 4,000,000 of Protestants, and but for bitter persecution, nearly all that country would now have been of the Protestant faith. Persecution, under the influence of Popery, rioted among the Hungarian Protestants during the seventeenth, and the greater portion of the eighteenth century — the evangelical churches of that country were mostly deprived of their pastors, and their places of worship were perpetually liable to be plundered by Romanists.

When Joseph the Second, by an edict of toleration, restored to the Protestants of Hungary their religious rights, it became necessary to procure nearly three thousand ministers. Hence, as was natural, many of them were incompetent men. The Word of God had become exceedingly rare among them, until a pious and enterprising Magyar pastor, about ten years since, procured the Holy Scriptures to be printed in Hungary. During the last ten years, 200,000 copies of the Scriptures, in six different dialects, have been printed and scattered among the Magyar races. Schools have also been established for the training of pious schoolmasters; and under the superintendence of this pious minister, several

young men have been educated, who are desirous of devoting themselves to the ministry. The late disasters and misfortunes of Hungary seemed to come near destroying the principal school that had been established, but it has been thus far protected.

Deeply interesting to every watchful Christian must appear this Magyar church, which "suddenly discovers itself to us in the midst of great calamities." It is deeply affecting, as the smoke of the recent struggle is uplifted from the plains of Hungary, to be permitted to behold there a suffering branch of Christ's great family laboring to retain and spread abroad the true gospel light. The reader is invited to ponder the following extract from a letter addressed by the Director of the Magyar Institute to Dr. Merle D'Aubigne, of Geneva, and dated Sept. 28, 1849.

"God, in whom we trust, knows that we desire nothing else than the salvation of souls through Jesus Christ. It is for this alone that we are laboring ; it is for this that we pray. Our institution was founded alone for the benefit of the Protestant Church of Hungary ; and it is truly wonderful to behold how the Lord has, in a short time, blessed our cause. Four years have passed since we began our labors ; and more than six hundred young men have been instructed by us, not only in the elements of science, but especially in the Word of God, which, alas ! is but too greatly neglected in the other schools of this country. We cannot doubt that this seed which we have scattered, will bear fruit according to the promise of the Lord, who has already granted us the satis-

faction of beholding the first fruits of the harvest which he is preparing for our labors.

“Sustain us, this year, by the gifts of your charity. Such is the devastation of this country in consequence of recent events, that without your assistance we shall not be able to support our institutions. Were we constrained to interrupt our labors, the consequences would prove most deplorable. The kingdom of God and his beloved gospel are at stake in a country where his Word has subsisted in spite of great trials; and where many have made, and are yet making, a good confession before many witnesses.” *

ITALY.

Italy, as is well known, embraces several distinct states. Commencing at the northwest, there is the kingdom of Sardinia, including Savoy, east of which lies the kingdom of Lombardy and Venice, which extends across the peninsula to the Gulf of Venice, and belongs to Austria. Joining this country south, are two small states—the duchies of Parma and Modena—and south of these is the grand duchy of Tuscany, the most prosperous state of Italy. On the east and south of Tuscany, and occupying central Italy, lie the States of the Church, which are ruled by the Pope, both temporally and spiritually, with absolute power. The kingdom of Naples embraces

* Foreign Christian Union, Feb., 1850.

Southern Italy, and the adjacent island of Sicily — the whole kingdom taking the name of “the two Sicilies.”

Of the religious condition of all this beautiful land, but little that is encouraging can be written. The dark reign of Popery lords it over all the Italian states, and, in connection with despotic governments, has long crushed, degraded, and oppressed the people. In Sardinia, however, early in 1848, toleration was, by royal edict, proclaimed to the Waldenses of Piedmont, and they were raised to equal rights with the other citizens of the kingdom. Of these there are dwelling in the valleys of Piedmont about 24,000 — a community, the history of whose persecutions and sufferings for the sake of their religion, is known to all men. The preservation, for many ages, among this people, of orthodox principles and a pure worship, amid all the difficulties and troubles to which they have been subjected, constitutes one of the most remarkable facts of church history. Great was the joy of the people at their emancipation, while the congratulations which they received were cordial and abundant. In Northern Italy generally, the distribution of the Holy Scriptures by colporters has been tolerated by the authorities, and prosecuted with much ability, while, in one of the chief cities was formed, a little more than a year ago, a Bible society, auxiliary to the British and Foreign Bible Society — the first institution of the kind ever established in Italy.

Lately, however, despotism and darkness appear

to be renewing their mournful grasp upon poor and depressed Italy. In the Roman States there is little of religious liberty that is worthy the name. The Pope, who fled before the revolutionary storm of 1848, and who, since the quelling of the revolutionists, has been ruling by his priestly representatives sustained by French military, has recently returned to Rome, and there are no concessions from him in favor of liberty. Naples is a sealed country, ruled with despotic sway by the rankest and basest tyrant in Europe. And concerning Northern Italy, where brighter hopes seemed, a year or two since, to be dawning, recent reports proffer but slight encouragement. "A powerful re-action has taken place in almost every State, leaving but faint traces of those ameliorations which recent events had introduced. This statement holds good, without a primary reference to the propagation of the gospel. The Austrians have entered Tuscany, and there suppressed, or abandoned to the prelates of the Romish church to suppress, the evangelical work which seemed to be taking root. Copies of the sacred writings have been seized, and the press which issued them silenced. In Piedmont, still under a liberal government, the circulation of the Scriptures is permitted to a certain extent; but the clergy, supported by foreign influence, have begun to launch the thunders of ex-communication against those who distribute them. The bishop of Saluces in particular, wages war on the Bible; and two colporters, engaged in vending them from village to village, meet with great difficulties,

while a British officer, with his wife, was recently banished from Lucca, without trial, for the offence of offering a religious tract, published in Tuscany, to a paralytic at the hospital.

Still all Christians should hope for Italy. Great interest should be every where felt in behalf of the Waldenses, who appear to be, under Providence, the principal hope of their oppressed country. They are now at liberty, at least to a good degree, to labor in the work of evangelism, and they are moving, though oppressed, of course, by the Roman priesthood ; and the prayers of Christendom should be incessant, that God will use these "martyr Christians" for accomplishing a great and blessed work for Italy.

Perhaps it should not be overlooked that some hope seems to arise for Italy from the neighboring island of Malta. This island is under British rule, and a Reformed church has, of late, been formed among the Italians dwelling there, and the island is said to be becoming the centre of a powerful influence among the Italians themselves against the Papal communion. A large number of ecclesiastics who have renounced Romanism, are there preparing to become preachers of a better faith. Dr. Achilli and Dr. Descartes have been the principals in this movement, the former of whom, as the world knows, was many months incarcerated at Rome by the restored authority of the Pope, for the crime of abjuring Romanism, and embracing true Christianity.

GREECE.

“Greece is the most celebrated country of all antiquity, and the land from which the arts of civilization were diffused over Europe.” During four centuries this country was under the dominion of the Turks, and was a province of the Ottoman Empire. In 1821, the Greeks rose in insurrection, and declared their independence — which measure was followed by a long and bloody conflict, in which the Greeks received the sympathy of Christendom. At length Russia, France, and England interfered, annihilated the Turkish fleet, and established the independence of the Greeks in 1829. The government is a constitutional monarchy; and Otho, a Bavarian prince, was placed upon the throne by the three great powers. The population is not far from 1,000,000.

The Greek church is the religion of the country; but religious toleration is legalized. There seems but little choice between the Romish and the Greek Christians, so far as their influence is concerned in the matter of promoting religion in this land, while many of their ceremonies and practices are equally unscriptural and absurd.

The American Board has a mission at Athens, under the charge of Rev. Jonas King, D. D. This brave and excellent missionary has been employed here for many years, and has suffered much persecution, by which his life has been repeatedly placed in jeopardy. He has, however, firmly stood his

ground, and, of late, is said to have been unmolested in his labors, — has re-commenced preaching in his chapel, and distributing religious books as formerly, while his faithful labors are not without encouragement and success.

The Protestant Episcopal Church has also a mission at Athens, established in 1830, embracing one missionary and several teachers, who have prosperous schools under their care, and the prospect of the mission is encouraging. Recent intelligence reports 400 pupils in regular attendance at the schools, and the following extract from a communication of Mr. Hill, the missionary, will be read with interest.

“At the close of our seventeenth, and the beginning of our eighteenth year of missionary labor, we find ourselves surrounded by many encouragements. We are continually receiving most interesting testimonies of the lasting effect of our early instructions; and while we have daily before us many evidences how difficult it is to overturn old systems, how rarely, in after life, the mind can divest itself of early associations, we realize more than ever the important privilege we enjoy in being permitted to imbue the youthful mind of our pupils with evangelical truth, and we feel that it is a glorious opportunity of working for God, which we would not willingly relinquish. It must, we feel assured, one day bring in a plentiful harvest to the church of Christ.”

The Baptist Missionary Union has a mission at the Piræus, the port of Athens, where they sustain two

missionaries, who, by preaching, conversation, and circulation of the Scriptures, are laboring in hope.

The same society has also a mission on the island of Corfu, one of the Ionian isles, where there are also two missionaries.

At Syra, the most flourishing of the Cyclades Islands, the Church Missionary Society (English,) has a missionary who is assisted by several native helpers. Various schools are established under the care of the mission, and the Scriptures are taught. Much attention is given to the matter of raising up Christian teachers.

EUROPEAN TURKEY.

This is a part of the great Turkish Empire, the capital of which is Constantinople. The government is an absolute despotism — there being nothing to stay the authority of the Sultan, save public opinion. The number of inhabitants in European Turkey is about 10,000,000. The religion of the country is Mohammedan, Christian, and Jewish. The Greek, Roman Catholic, and Armenian Churches comprehend the Christian population of Turkey. Of these the Greek Church is, by far, the most numerous. In fact, in nearly all the different provinces — as Rumania, Macedonia, Albania, Bulgaria, Servia and Bosnia, as well as Wallachia and Moldavia, it is almost the exclusive Christian church. Of the influence of this church, as it concerns the spiritual benefit

and the salvation of the people, nothing more favorable may be said, than of its influence in other countries where the same religion prevails. Of its myriads of votaries it is sufficient to say that *they are not saved*. They still sit in darkness, and in the region and shadow of death.

Of Protestant missions to this country we may name, first, those of the American Board; under whose patronage and support is a mission to the Jews, located at Salonica (the ancient Thessalonica.) Two missionaries of the society are laboring here, — and two others, besides, sent out by the London Jews' Society.

The missionaries report this city as being most judiciously chosen for the centre of a Jewish mission, not only as being the centre of Jewish learning and influence, but as the place, of all others in Turkey, where the Jews are the most sociable and accessible, and least suspicious. The missionaries are cheered with hope as it respects the prospect of usefulness among the descendants of Abraham; and although the Rabbis would not scruple to throw every hindrance in the way of their success, yet from the enlarged religious liberty in Turkey, and especially from the blessing of God, they confidently expect not to labor in vain.

The American Board has likewise a mission among the Armenians at Constantinople, forming a part of their "Mission to the Armenians." The other stations of the mission are in Asia, and will be noticed in the appropriate place.

The efforts put forth for the conversion of the Armenians have resulted in severe persecution, especially on the part of the Armenian Patriarch at Constantinople. He and his coadjutors have been untiring in their efforts to annoy, to the utmost extent, those who reject their traditions and spiritual authority, — and have resorted to measures disgusting even to the infidel Turks themselves. The converts to a pure and spiritual religion have been subjected to persecutions based on falsehood — have been turned out of their shops and dwellings — compelled to lose debts justly due them, and to choose between an abode in noisome prison houses, and paying debts which they never owed. All pains have been taken to “wear out” these poor saints of the Most High, who have, for conscience sake, been compelled to seek a holier communion than the so called church with which they were previously connected.

By a royal decree, however, published at Constantinople, December, 1847, full and perfect toleration was granted to Protestant Christians of all denominations. They are to be organized into a separate community, with all the privileges enjoyed by Catholics, Greeks, and Armenians.

On the whole, the prospects of the missionary effort among the Armenians, both in Constantinople, and in Asiatic Turkey, are of a cheering character. The storm which has been permitted, for a time, to set in upon the missionaries and their converts, has, to a great extent, subsided. The arm of persecution

has been palsied, and the churches, in the comparative sense, are having "rest," and are multiplied.

Associated with the Armenian mission of the American Board, of which Constantinople is the principal seat, are a male and female seminary, the former at Bebek, about twenty miles north of the great capital. Here, in addition to other branches that are taught, a biblical and theological training is afforded to such young men as are found to be suitable candidates for the gospel ministry. Several native ministers have already been educated, and five or six are settled as pastors. This, indeed, is rightly esteemed a capital feature of the enterprise. The native agency acting upon the native mind, appears to be the secret of that powerful influence which is at work in all parts of Turkey. "All our plans," says the Report for 1849, "must be steadily looking forward to the time when the Evangelical Armenian churches will support their own ministry, and other religious institutions; and therefore, the rearing up, and qualifying, so far as human means are concerned, of native preachers and evangelists, must occupy a prominent share of attention."

The Female Seminary is located at Para, one of the suburbs of Constantinople, and is superintended by one of the missionaries, assisted by two or three of the female missionaries, and has been attended with the smiles of prosperity.

ASIA.



Taylor & Adams Sc.

A S I A .

Here we behold the largest and most populous of the divisions of the globe — the land where lay the scene of the most interesting events that have happened among men — a land that has long stood still as it respects the institutions, manners, and customs of the people — a land of despotic governments, and emphatically the region of moral darkness, where from four to six hundred millions of people are living in sheer idolatry, and most of them accessible, at the present time, to the glorious gospel of salvation.

The principal races inhabiting this Continent are the Caucasian of Western Asia, the Mongolian of Eastern Asia, and the Malayan of Southern Asia. In respect to religion, Mohammedanism prevails in the West, the religion of Lama in the East, that of Bramah in the South. Assuming the larger estimates of the population to be the true ones, then the proportion, according to which the several religions prevail in Asia, will be nearly as follows. —

Buddhism,	3,000,000
Bramanism,	1,000,000
Mohammedanism,	80
Christianity,	20

A land of darkness indeed — and most melancholy to contemplate! But we proceed to notice briefly the several countries in detail.

ASIATIC TURKEY.

This country, exclusive of Syria and Palestine, contains about 8,000,000 of inhabitants, comprising various nations. Among them are Turks, Armenians, Greeks, Jews, Arabs, Turcomans, Koords, and others. The prevailing religion is the Mohammedan, while there are many nominal Christians, chiefly of the Armenian, or of the Greek Church. The country is governed by Pachas, appointed by the Porte, and the laws are the same as in European Turkey. Of course, the late act of toleration extends over all this country.

Ignorance, superstition, and barbarism have long covered this fair land; and though Christianity, *in name*, has long existed here, yet it has been mingled with so many corruptions as nearly to destroy its sacred character and efficacy.

Of late years, however, there is discernible some movement among the dry bones. The evangelical missionary has found his way hither, and commenced his toil; while already this desert is beginning to show signs of bloom.

The American Board, in connection with the mission at Constantinople, and as part of said mission, have established missionary stations at different points

in Asiatic Turkey. At Broosa, Nicomedia, Adabazar, — also at Smyrna, Trebizond, Erzeroom, and at Aintab, faithful missionaries are at work ; and at most of the stations, they are aided by more or less native assistants and preachers. At most, or all of these points, churches have been established, and the members comprising them are represented as maintaining a consistent Christian character, and affording the most gratifying evidence of true piety. Much opposition has been exhibited to these evangelical efforts by the Armenian bishops, and they have not failed to exert themselves, as far as lay in their power, to hedge up the way of the gospel. In some instances, though against law, they have succeeded in driving away the missionary from one and another city. All this is but indicative that God is at work, and a gradual and solemn reformation appears to be progressing in various regions of this interesting field. Two years since, the number of Armenians, who were actually separated from their churches, and had professed Protestantism, was about 1000, while 3000 more were known to be of Protestant sentiments, though retaining their connection with their former churches ; and “those who are more or less awakened to a knowledge of their former errors, and secretly desire the progress of the reformation, must amount to several thousand more.” The following statement from one of the missionaries is thought to be applicable to numerous cities of Turkey, in which there is ■ considerable Armenian population.

“The deep slumber of ages has been broken.

Hundreds have begun to read, think, and converse. Very considerable numbers are convinced of the errors of their church, pay a most constrained submission (if any at all) to its rites and ceremonies, frequent the church once only where they formerly did four times, resist the worldly and oppressive policy of the priesthood, and sigh for a day of redemption. Many have become alienated from their church for other reasons than an honest desire for the truth. The arbitrary exactions of the ecclesiastics, together with the various difficulties that have occurred between them and the people, touching their interest rather than their consciences, have produced a feeling of indifference, disgust, and even hostility towards them, which, by an easy process, has been transferred to the church. But aside from these, there are great numbers who honestly feel that they are in darkness and error, and are seeking after truth and the way to heaven. The leaven of truth is among them, and conscience has been aroused. By means of our books and bookseller, much light has been shed abroad; a spirit of inquiry has been excited, and in very many instances, a conviction has been formed as to what is truth and what is error."

The Report of this mission for 1849, announces that "in every part of Asiatic Turkey there is a religious movement among the Armenian people; and in every important town in the empire where any number of Armenians are congregated, there are found at least one or two lovers of evangelical truth. A new impulse has also been given to the work of

reform at most of the stations occupied by the mission ; — many desire to know the truth and to follow it.”

The printing performed in 1848, at the mission press at Smyrna, amounted to more than five and a half millions of pages, embracing Bibles, tracts, catechisms, and other books.

This mission among the Armenians comprises thirteen stations, eighteen missionaries, five native pastors, twenty native helpers, and seven churches.

The Church Missionary Society have also a mission at Smyrna, consisting, at present, of two missionaries, who “avail themselves of all opportunities of conversing with the inhabitants of various neighboring countries who visit the port of Smyrna. They are, at the same time, circulating tracts, and the Holy Scriptures, to a considerable extent.

Beside the above, there is a missionary laboring among the Jews of this city, and sustained by the London Jews’ Society.

The same society employs three missionaries among the Jews in the cities of *Bagdad* and *Bussorah*. These missionaries write that they have been the means of proclaiming the gospel to many hundreds of the Jewish nation, both there and in the principal towns of Persia, since the commencement of the mission. They have, also, circulated the Scriptures in the Hebrew, Syriac, Arabic, Persian, Turkish, and Armenian languages.

SYRIA.

Syria is one of the divisions of the Turkish Empire in Asia. It was conquered by the Pacha of Egypt in 1832, and re-conquered by the Turks in 1840, with the assistance of several of the great European powers.

No region on earth has more celebrity than Syria. Embracing a territory of about 50,000 square miles ; somewhat less than our state of Illinois ;— yet what important events of this world's history stand associated with that country ! In the South is Palestine, whither Abraham wandered, and where he sojourned as in a strange land — where the peaceful Isaac dwelt, and whence Jacob, in his old age, emigrated with all his family to Egypt. This is the land which, long afterwards, Joshua conquered — where prophets and holy men of old walked and spoke and wrote — where was once the temple of the Lord and the Shekinah — where was the holy city, and the sacred dust once pressed by the feet of the Son of God — and the spot where he died for the sins of the world — and the eminence whence he ascended to “ his Father and our Father.”

Proceeding north, we meet Tyre and Sidon, Damascus and Antioch, famous in olden time ; while in the interior are the ancient Palmyra and Baalbec, now in ruins ; and in the extreme north is Aleppo, slowly reviving from the awful destruction encountered by an earthquake in 1822. On the Mediterranean, be-

tween Tyre and Sidon, are Beirut and Tripoli, places of some trade and importance.

The present divisions of Syria are into four Pachalics; — those of Aleppo, Tripoli, Acre, and Damascus; the last including Palestine, with the exception of Galilee, which falls into the Pachalic of Acre.

The population, consisting of about 2,000,000 of souls, is mixed — the original inhabitants forming a very small proportion of the whole. All civil and military employments are in the hands of the Turks. There are a great many Arabs — some settled as cultivators of the soil, others, Bedouin or wandering Arabs. There are, also, hordes of Turcomans and Koords. Then there are the Druses, the Motoualis, and the Maronites, comprising small nations.

In respect to language, the old Syrian is spoken in only a few districts in the neighborhood of Damascus, while the Arabic is the prevailing tongue.

Beside the Mohammedan religion, which is that of the Turkish Empire generally, many of the different tribes of Syria embrace a sort of mongrel religion, made up of Mohammedanism and other faiths combined. Such are the Druses and some others. Of the Christian sects, the Greek Church is the most numerous. The Maronites, a tribe of mountaineers in the vicinity of Tripoli, are mostly Roman Catholics. Beside these, there are Armenians, Nestorians, and Jews. “The Moslem and non-Christian population forms about three-fourths of the whole, but the Christian portion is the most intelligent and enterprising, though its influence and progress are very

much hindered by its warring sects.”* The Greek Church embraces in the whole of Syria, including Palestine, a population of 345,000 souls — while the other Christian bodies are said to amount to about 260,000. But when we come to inquire about the amount of real and spiritual religion among these nominal Christians, it will be found to be lamentably small. The character of the Greek and Roman Catholic churches here is the same as elsewhere. In other words, there is formalism instead of life — and dismal bigotry, instead of liberality and love — and superstition in place of the simple and spiritual worship of the living God. It is morally a land of widespread gloom, and waiting for the rising light of pure Christianity. Here, as well as in other portions of the Ottoman empire, there is now full toleration, and in the eye of the law, all Christian sects are placed on equal footing.

The American Board has had a mission in this country for many years; and it includes five stations, with several out-stations, and nine or ten missionaries. These are stationed at Beirut, at Abeiah, Aleppo, Tripoli, Mosul, and Damascus.

The missionaries, in their efforts to enlighten the people, and convert them to a pure Christianity and true religion, have, as well as their brethren among the Armenians, been called to endure persecution. Since the edict of universal toleration already alluded to, they have, however, been less annoyed. In Syria, as well as elsewhere in the Turkish empire,

* Dr. Jenks.

evangelical efforts have met the sternest hostility and persecution from *nominal Christians*, rather than Musselmen. But the missionaries now have comparative peace, and are at full liberty to prosecute their pious efforts for the illumination and salvation of the people. Nor are they without success. At some of the stations, the congregations are gradually increasing, while the Lord is raising up a number of very promising young men to preach the gospel to their countrymen, some of whom are now rendering important aid to the mission by missionary tours, as well as in other ways. At the request of the native converts themselves, a native church has been recently organized at Abeiah. At all the stations, schools are established for the instruction of native children, male and female, and a seminary of a higher character is established at Abeiah. The whole number of pupils under instruction of the mission, is about 400.

It is a pleasant fact, that these missionaries find the population among whom they are laboring, so accessible. "The Arab people," says one of the communications from the mission, "are eminently sociable. They are every where disposed to visit the missionary, and to welcome him to their houses in return. * * There is, throughout the country, therefore, a great mass of accessible mind. The missionary can begin his labors as soon as he knows how to utter a single sentiment in the language of the people. And as long as he lives among them, he may find daily opportunities to speak directly to

perishing sinners about the great things of salvation. Nor need there be any other limitation to the amount of this constant, direct, personal effort, but what is found in the health, strength, abilities, and heart of the missionary."

The mission press issued, during the year 1848, more than 9000 volumes and tracts, including the Arabic, Syrian, and Hebrew Scriptures. The whole amount of the printing in the year named, was 1,010,000 pages, and the amount from the commencement of the mission was, previous to the present year, 75,765,800 pages.

One of the missionaries, Rev. Eli Smith, D. D., assisted by one of the native brethren, has commenced a new translation of the Scriptures into the Arabic language.

The following cheering sentiments conclude the Report, for 1849, of the missionary committee concerning Syria:—

"It will be seen that an important work is going on in Syria through the instrumentality of the missionaries of this Board; a change is coming over the minds of the people in that land, which is preparing large numbers of them to listen candidly to the preaching of the gospel. Old prejudices are wearing away; hard hearts are becoming softened; and the bigot and the infidel, alike unsatisfied with their present grounds of confidence, are seeking, in the gospel of Christ, that solid peace of mind which their experience is teaching them can be found nowhere else. Surely it is a time for active effort, and for fervent

prayer, on the part of all who desire the coming of the kingdom of our Lord."

The London Jews' Society have established missions among the Jews in different parts of Syria. They have a mission, for example, at Beirut, and also at Jerusalem. From the latter place, Mr. Nicholayson wrote as follows, under date of December 3, 1847: "I have gone among the Jews, visiting them in their houses, in their synagogues, in their jeshiboths, colleges, and at their shops. The gospel of salvation has been preached to multitudes of the sons and daughters of Abraham in the city of David."

The same society has a mission also at Jaffa, (the ancient Joppa) at Saphat, and at Aleppo.

In connection with the efforts of this Society in Syria and other countries, in behalf of the Jews, much opposition is reported to be manifested by them against such efforts. They are represented as pronouncing a curse against the missionaries, and "the greatest anathemas, the greatest excommunications, the greatest execrations, and the greatest curses," against those Jews who should have any thing to do with them. On the other hand, the missionaries have, in most instances, evinced an obstinate perseverance in their efforts to win them to the faith in Christ, — while, in many instances, they have not been without encouraging success.

In respect to the Holy Land generally, a missionary writes, that, "All the native Protestants in Jerusalem speak with gratitude and enthusiasm of the great change which has so rapidly come over the

public mind. Every where they find the people waking up, and anxious to have the gospel. One of them has lately made a journey with Bibles and books, as far east as Salt; and he found the people in that distant place ready to abandon their pictures and renounce their church, if their priests would not preach the gospel there. * * * While I was in Jaffa, waiting for the steamer, I preached in Arabic, at the house of the British Consul, to an interesting congregation of both sexes; and many of the most respectable of the place expressed an earnest desire to have a missionary who could preach to them in their own language. These things are new for Jaffa; but such things are now occurring daily all over Syria and Palestine.” *

ASIATIC RUSSIA.

This vast extent of country, extending from Europe to Behring's Strait, contains only about five millions of inhabitants. These are comprised in more than one hundred tribes, differing in manners, language, and religion. The Mohammedan religion is thought to be the most prevalent; then Christianity, next Lamaism and Buddhism. The form of Christianity is that of the Greek church, or the Armenian church, and there appear to be no Protestant missions in the country.

* Rev. Mr. Thompson, of Beirut.

Asiatic Russia includes the Georgians and Caucasians, the latter of whom are at almost perpetual war with Russia.

INDEPENDENT TARTARY.

Independent Tartary has a population of six million, five hundred thousand, consisting of various tribes, some of them dwelling in tents, some in caves — of fierce and warlike manners and customs, many of them living a wandering life, and being distinguished for robbery and plunder. All travelling is highly dangerous in this country, except in company with the large trading caravans, while even these are not unfrequently attacked by the Tartar hordes.

The prevailing religion is Mohammedanism, but there are numerous Pagans. The system of laws in the several tribes is principally that of the Koran.

CHINESE EMPIRE.

This vast Empire embraces Chinese Tartary, Corea, China Proper, and Thibet. The number of inhabitants included in these countries is, at the lowest estimate, two hundred and thirty millions, and consisting principally of Chinese.

Chinese Tartary. This great country is divided into three parts, namely, Bucharia in the West, Mon-

golia in the middle, and Montchooria in the East. Bucharria is but little known. The inhabitants are Turks and Mohammedans, and are tributary to the Chinese. Mongolia is traversed by wandering hordes of Moguls, who are divided up into numerous petty states, and are dependent upon the Emperor of China. Their religion is Buddhism. The inhabitants of Montchooria are superior to those of Mongolia. They conquered China in 1644, and the race, at present, occupy the throne of the Celestial Empire. By their union with a partially civilized people, they have become a more cultivated race. They possess a literature, while their language is essentially different from the Chinese, and is marked by excessive smoothness. These, also, are Buddhists in religion.

China Proper. The people of China are mostly Chinese, although the Manchooks are the ruling race. While the worship of Confucius is professed mainly by the higher classes, Buddhism is the religion of the greater part of the inhabitants. The temples are filled with all manner of images, and their religion is a strange mixture of superstitions, of which every one receives or rejects as much as he pleases. Idolatry, however, constitutes emphatically the religion of China. The number and variety of her gods is legion. "The Emperor of China — her statesmen — her military — her people — and her philosophers also — are all idolaters."

Until recently this has been a sealed country against the approach of the Christian missionary.

But by the late treaty between China and Great Britain, the ports of Canton, Amoy, Fuh-Chau, Ningpo, and Shangae, are open to Europeans and Americans, and have all become occupied by Protestant missionaries. A brief view of the China missions will here be given, commencing with

Hong Kong. On this island, which belongs to Great Britain, the English Church Missionary Society has several missionaries. Connected with their mission here, is a handsome chapel, with several other places of weekly worship.

The American Baptist Union has, for several years, sustained a mission here, and with encouraging success. At present, there are two missionaries with about half a dozen assistants. Several out-stations are connected with the mission. The congregations attending the preaching of the missionaries, are large and attentive, and the enterprise is prosperous.

The English Baptists sustain one native missionary in this city — a man of superior intellectual endowments, and who possesses a somewhat extensive and correct knowledge of Christian doctrine. Much is expected from his labors for the salvation of the heathen.

The missionaries of the London Missionary Society say they are receiving fresh proofs of the power and grace of their divine Master, and the Spirit of Life is moving upon the hearts of the people. Converts are rising up to testify that God is able to redeem even the heathen from the error of their ways. One, especially, of these converts, promises to be a

burning and shining light among his countrymen, while many of the others are very hopeful. Belonging to this mission is an interesting institution for the purpose of training native teachers, and connected with it are several young men of much promise.

Canton. This is the largest port in China. The city wall is about five miles in circumference, with pleasant walks around it. The surrounding country is beautifully interspersed with mountains, hills, and vales, along which are scattered small towns, villages, towers, temples, the residences of mandarins and other distinguished persons; while the scenery is enlivened by delightful lakes, canals, and streamlets. Canton is computed to contain about 1,000,000 of inhabitants, and 5000 trading vessels are said to be often lying before the city.

The American Board established a mission at Canton in 1830, having been strongly urged to do so by the Rev. Dr. Morrison, who had been laboring there for many years under the patronage of the London Missionary Society, and who had translated the Bible, as well as some other books, into the Chinese language. The missionaries at this station have been much employed in the acquisition of the Chinese language—in collecting and diffusing information concerning the people and the nation—and in preparing Chinese books and tracts, and scattering them among the people. From May 1, 1847, to July 1, 1848, they printed at their press, 2,302,000 pages of tracts in the Chinese language; and of portions of the Scriptures, 1,081,140 pages. Regular services

of preaching in Chinese, are held on the Sabbath, attended by from fifty to one hundred quiet and attentive hearers. A late Report of the mission concludes as follows :

“ In reviewing the past year, and comparing our present situation and prospects with those of the previous year, we see undoubted ground for encouragement. The gospel has more free course. We can live among the heathen unmolested, talk and preach of Jesus and his word as much as we please. We are not subject to so much insult, as foreigners, as we were a year since. The more our acquaintance extends, the more freedom have we to perform the work of a missionary. We find the Chinese are not so far degraded and stupified by idolatry, that they cannot understand and feel the importance of revealed truths. There are five places outside the foreign factories, where the gospel is publicly proclaimed in Chinese, every Sabbath. The whole number of persons who hear it, is between four and five hundred.”

The Presbyterian Board has also a mission in this city, removed thither about two years since, from Macao, as bringing the missionaries into more immediate contact with the Chinese people, and placing them more fully in the midst of their great work. The number of missionaries is three — who, as they are giving all diligence in compassing the language, in conversing with the people, and distributing tracts, appear contented and happy ; and, as is natural, they are reaching forth their imploring hands that their

church would send forth more laborers into that great field. "To the churches of our widely extended Zion," they write, "we would adopt the language of the most importunate entreaty, to place at the disposal of the Board of Foreign Missions, such a number of men, and the means of their support, as will give us, as the proportion of this mission, at least, three additional laborers in this wide field; and what is done, let it be done *quickly*. This generation is passing away — *thirty-three thousand* of this city's population have gone to a heathen's eternity during the year that is now closed, and we shall meet this generation of heathen at the bar of God."

The Southern Baptist Foreign Mission Board have established a mission at Canton.

Also, the London Missionary Society has two missionaries at Canton — one a physician, who has fitted up a large house for a dispensary and chapel.

Five or six converted Chinese are employed as assistants in the work of the mission; one of whom is the venerable Leang Afa, who embraced Christianity many years ago, and who is listened to with much attention, and continues to preach the gospel boldly, and to denounce every form of idolatry and superstition.

Amoy. The island of Amoy is about twelve miles long, and ten broad, and contains 136 villages, with 400,000 inhabitants — about one-half of whom are included in the city.

Protestant missionary operations commenced in this city in 1842, by Messrs. Abeel and Boone; but

for a time, it appears not to have proved a very healthy location, if we may judge from the number of missionaries who have been obliged to retire from their labors here.

The mission of the American Board was commenced here in 1844, and, although attended with some severe visitations, has thus far realized encouraging success. There is here an open door for missionary effort, and the vast field is white to the harvest. "Operations of all kinds," — writes one of the missionaries, — "stated, itinerary, in the city, in the country, by preaching, by teaching, by healing, and by the distribution of books, — can be carried on entirely without molestation, to any extent. The grand desideratum of the mission, at this time, is men and women, who, like Stephen, shall be full of the Holy Ghost and of faith, that through their instrumentality, much people may be added to the Lord." As illustrative of this, the missionaries report some of their excursions for the purpose of preaching in the villages, and distributing tracts among the people. On some of these occasions, they speak of their reception as being in the highest degree flattering. Great numbers would flock around the missionary, hear his message, and receive his books — giving the greatest attention to what was said to them, and some of them declaring their determination to reform.

This mission has now a beautiful chapel at Amoy, situated on one of the great thoroughfares, and is the first Christian church erected in the city. Regular

services are held on Sabbath mornings and afternoons, and Bible class meetings several times during the week. The congregation is respectable, and the attention to the word preached is generally good.

The Presbyterian Board of missions also commenced operations at Amoy, with two devoted missionaries, one of whom, from disease of the eyes, was obliged to give up his labors in China, and return to this country; while the other, Rev. John Lloyd, in the midst of his faithful labors, was suddenly cut down by typhus fever, and died at his post, Dec. 6, 1848.

The London Missionary Society has four missionaries here, who preach to large congregations of degraded heathen.

Fuh-Chau. This great city is on the river Min, about thirty miles from its mouth, and is situated upon an extended plain, encompassed by mountains, which form a vast and magnificent amphitheatre. Below the city, and between it and the ocean, the mountains approach more closely to the river, so that their bases, most of the way, reach even to the margin of the stream, while the scenery is singularly grand and beautiful. The walls of the city form a circuit of eight and a half miles, and nearly the whole space enclosed is occupied with buildings. The population is about 600,000.

The mission of the American Board appears to have been the first of the Protestant missions established in this city; and the first missionary here, Mr. Johnson, arrived in the beginning of the year 1847.

Mr. Peet arrived several months after, and three missionaries have been sent out since, who reached Fuh-Chau in May, 1848, while another embarked for the same mission in November, 1849. These missionaries are laboring with much zeal and enterprise. Messrs. Johnson and Peet, who were removed to this station from Siam, where they had made considerable acquaintance with the Chinese language, have opened audience rooms, or chapels, at different points in the city and suburbs, where they address the people daily, and distribute to them the printed page ; and they are not without encouragement in their labors. Says Mr. Johnson, " As I become better acquainted with the vast extent of this field, my sense of its importance, in a missionary aspect, is augmented. In the great and fertile valley of the Min, there are probably not less than two millions who speak the Fuh-Chau dialect. Most of this multitude of perishing souls live within less than twenty miles of our homes. The numerous villages, in which a considerable number reside, are so near, that if our force were adequate to the work, we might visit them almost daily. Many of these, indeed, are so large as to suffice for the labors of four, eight, or ten missionaries. The people, in general, are friendly, and the fields are inviting. We need a great accession of laborers to gather in the perishing harvest."

The Chinese mission sustained by the Methodist Episcopal Church is also located in this city. The first missionaries, Mr. Collins and Mr. White, sailed from Boston, in the Spring of 1847, and Messrs.

Hickok and McClay, arrived from this country to join the mission, in the Spring of 1848. Late intelligence from this mission speaks very favorably for the perseverance, courage, and energy of the missionaries. They are rapidly becoming acquainted with the language, and are contemplating the establishment of a boarding school, for the education of Chinese children, to be placed under the entire control of the missionaries, and to be retained for a term of years. Thus it is hoped that they will, under Christian influences, become the disciples of the Saviour, and qualified to aid essentially in the conversion of their countrymen.

The missionaries are treated with much kindness by the Chinese among whom they dwell. They go out daily into the crowded streets, and preach the gospel, as well as they are able, to the groups who will listen to them. In distributing the Scriptures and tracts, they find multitudes eager to receive them. One of the missionaries, being a physician, has opened a dispensary, in which he has treated many cases of disease ; giving his patients, at the same time, religious instruction and books. They perceive a gradual yielding of inveterate prejudices — increased accessibility — doors of usefulness opening before them, and they call earnestly and long for reinforcements.

“ It is not our delightful privilege,” writes one of the missionaries, “ to report any cases of conversion to Christianity among this people ; and yet we daily see facts which show us that the cause of the gospel

is steadily spreading among the people. These evidences do not yet assume the shape necessary to produce a powerful impression on the minds of the church in general ; but to us, laboring in the field, they are full of the most delightful promise. The people begin to understand and appreciate our character as missionaries. Our books are circulating widely, and the people begin to inquire concerning our doctrines. Some of our domestics seem inclined to follow the Saviour, and receive the word just as we can dispense it to them. We fully believe God is visiting this people. Are *we* doing our duty ? Is the church wrestling night and day with God, for the salvation of this people ? God knoweth. We rest the great issue in his hands. We trust many more missionaries will soon join us in this city. The harvest is great."

One of these beloved brethren, Mr. Hickok, has been obliged, by ill health, to return home ; but the mission is to be immediately strengthened by additional laborers.

Ningpo. This is one of the most northern of the five Chinese ports accessible to foreigners. It contains about 300,000 inhabitants, and is surrounded by an interesting country.

The mission of the Presbyterian Board, established in this city, consists of six missionaries, beside a physician and a printer. They have already had the satisfaction of receiving to church membership several native converts ; and in their operations of schools, and preaching in different places to the Chi-

nese, and itinerating to the neighboring villages for missionary purposes, the missionaries are "in labors abundant." The whole country about Ningpo is said to afford a very large and most interesting field for itinerant preaching. The inhabitants are grouped together in villages and hamlets, some of which are large and populous; and the missionary coming into these at any hour, will find a congregation. The people, moreover, are friendly, and appear desirous to remain so, while the native officers show no disposition to give the least trouble. "What a field," writes the mission, "is here spread out before the church! It is now open, and as many men as she can now send, will find employment here. All the multitudes who inhabit these plains and these hills, are now in the grossest moral darkness. They need line upon line—they need to be taught, as children, the first principles of the doctrines of Christ. And what are we, so few in number, compared with the greatness of the work? We can merely go to here and there a village, and, in the briefest manner, set forth a summary of Christian doctrine, and after a long interval repeat the visit. These multitudes must all perish unless they believe in Christ; but how can they believe on him of whom they have not heard?"

The American Baptist Board has also established a mission in this city, connected with which are three missionaries and their families. Public worship is held every Sabbath morning and afternoon, and the congregations vary from fifty to two hundred persons,

and the chapel is opened, also, during the week. The daily services at the chapel are reported as interesting, and there is at times the appearance of serious attention to the truths communicated.

The General Baptists (English) sustain two or three missionaries at Ningpo.

"I fear it will be long," say these missionaries, "before the females will be elevated in this country. They are indeed a degraded and neglected class, rendered almost helpless with their cramped feet; yet they appear to be sensible and industrious. None can read, and no one ever thinks of teaching females the elements of what is generally known in China."

Another of the missionaries writes, "Every where am I apparently welcome, and from the manner and appearance of many people, while I have been talking to them, I have frequently been reminded of that observation of the Evangelist, *And the common people heard him gladly*. Our chief labors are among this class of people."

The Church Missionary Society has two missionaries laboring also here.

Four other missionaries sailed a few months ago from England, to join the missions of the Society in China.

Shangae. This is the most northerly of the free ports of China; and though a city of the third rank, is yet one of the greatest emporiums of commerce on the eastern coast. The trade of the place is said to be equal, if not superior, to that of Canton.

Several American and English missions have been

established in this city. Of the American missions, we name,

1st. The mission of the Protestant Episcopal Church. This was commenced in 1845, by Bishop Boone, aided by two missionaries and two female assistant missionaries. Several Chinese converts have been received to church membership; and one, a very promising youth, has received Deacons' orders. The bishop reports that greater familiarity with the language enables the missionaries essentially to increase the amount of their instructions to the people. A church has been erected in a central situation in the city, and was opened about the commencement of 1850. This is rightly deemed, by the missionaries, to be of the first importance to the success of their work in preaching to the heathen. These excellent men, as is very natural, are loud and earnest in their cry for help. How affecting to the truly spiritual heart is language like the following, from one of the members of the mission.

“ Looking on our field of labor here, the prospect is all promising; but looking homeward, it is very forbidding; yes, I must use the word, *forbidding*, for there does appear some special influence, or set of influences, which forbids our obtaining what we most need — men, and women, too, teachers and preachers, fellow laborers of almost any class of talent or diversity of character, provided only they be godly men and women, single in their purposes, and industrious in their habits. With these qualifications, they can certainly do much good in China.”

2d. The Methodist Episcopal Church South, have also established an interesting mission in this city, consisting of two missionaries, who have commenced their labors with much courage and hope. This mission, too, will shortly have a church edifice to facilitate their access, by preaching, to the multitudes of heathen.

3d. The Southern Baptist Foreign Mission Board have likewise planted a mission in Shangae.

4th. The London Missionary Society has seven missionaries in this city, including a physician and superintendent of the press.

The great difficulty in the way of the conversion of these heathen, seems to be an utter worldliness of mind, rendering them indifferent to those appeals which the gospel makes to the heart and the understanding. Public preaching is diligently practised, and many hear the message of salvation.

Stationed in this city are also two missionaries of the Church Missionary Society. They have, as yet, reported no baptisms — the missionaries judging peculiar caution to be necessary, lest the foundation of the church be laid with unsound materials. “The hasty baptisms of the Romanists are a standing warning to the Protestant missionary.”

Thibet. This is the chief seat of the religion of Buddha; and Lassa, its capital, is also the religious capital of Central Asia. The people are described as being mild and gentle, though sunk in superstition. Their creed is said to include a belief in the transmigration of souls — a future state — purgatory — invo-

cation of saints — image worship — confession and absolution — celibacy — holy water, and various other resemblances to the Romish Church.

ARABIA.

This is a country famous in history from having given birth to the Mohammedan religion. Mahomet, its founder, was born at Mecca, A. D. 569. This city is situated in a dry, barren, and rocky country, about forty miles from the Red Sea, and is supported by the concourse of pilgrims that make their annual visit here from every part of the Mohammedan world.

Arabia has about 8,000,000 of inhabitants, and is made up of petty states. Some of the inhabitants live in towns, while a great number of them lead a wandering life. The Arabs are not confined to Arabia, but are spread over Syria, Palestine, Mesopotamia and Africa. The religion of all is based upon the Koran, and the Christian missionary is not there.

PERSIA.

The kingdom of Persia has about 9,000,000 of inhabitants, and is divided into eleven provinces — each province being subdivided into districts, at the head of which is a governor. Through the imbecility of the government, several tribes, however, though

nominally subject to the king of Persia, are actually independent, and acknowledge no manner of allegiance to the monarch. The common language of the country is the Persian ; and education is so far diffused in Persia as that the children can generally read and write ; but there is little instruction in the higher branches. The religion of the country is the Mohammedan, of the sect of Ali, who, instead of Omar, they believe was the rightful successor of Mohammed. There are some Armenian, Nestorian, Jacobite, and Roman Catholic, Christians.

The American Board established a mission, in 1834, among the Nestorians inhabiting the north-western region of Persia, and the Koordistan mountains. Ooromiah, the seat of the mission, is situated in an extensive plain, having the lake of Ooromiah on the east, and the mountains of Koordistan on the west, forming a region of surpassing beauty. "From the mound where I stood, it stretched off, on one side, to the blue lake, and, on the other, in a broad, circular sweep to the mountains. The whole interval of vast extent lies under the eye, covered with villages hidden among trees, and abounding in the richest products of the earth. Grains and fruits of different kinds, cotton, rice and tobacco, are yielded in profusion. The whole is a wide expanse of verdure, contrasting admirably with the brown sides and snow-crowned tops of the mountains." *

The number of missionaries employed here is six, with a printer, and eight female assistant missionaries,

* Southgate's tour in Turkey and Persia.

and thirteen native helpers ; making a total of twenty-eight. The principal station is Ooromiah, situated a short distance west of the lake of the same name. The mission has two seminaries, male and female, and between thirty and forty free schools, while the total number of pupils is about six hundred. The Old and New Testament Scriptures, under the superintendence of Dr. Perkins, have been translated into the modern Syriac from the original languages — a work which was published at the expense of the American Bible Society. Other publications, designed to further its objects, have been issued by the mission.

This interesting mission has been favored, in several instances, by seasons of refreshing from the presence of the Lord. A revival of religion commenced at the beginning of the year 1849, which produced a great influence upon the two seminaries belonging to the mission, and extended its blessings abroad into several of the adjacent villages, arresting the attention of a large number of families, and resulting in the conversion of a goodly number. Of one of these villages a missionary writes : “ The voice of earnest prayer is heard in every dwelling. Meetings are held daily ; and old men, just ready to descend to the grave, but who have never learned their letters, and who have used their mouths from childhood in the utterance of oaths and revilings, now come forward, and with surprising ease and propriety pour out their hearts in prayer and supplication, and in humble confession of sin, rendering hearty thanksgiving to God for the wonderful work

he has wrought in their souls. Mar Yohannan, the Nestorian bishop who, several years ago, visited this country, is reported among the converts in the revival.

A deeply interesting feature of this mission is that of the native helpers and preachers connected with it. Several of these are described as very efficient men, and as accomplishing much good in their missionary tours among their brethren. They evince great courage, and engage in the work with much zeal and gladness of heart.

The devoted brethren connected with this mission have not, however, been without opposition in their evangelical labors. Mar Shimon, the Nestorian Patriarch, has endeavored to bring all his influence to bear against the gospel, but without much success; until at length, externally, at least, he has become more civil, without, however, securing the confidence of the missionaries.

Afghanistan. The inhabitants of this country are a race nearly allied to the Persians; resembling them in language, and, like them, professing the Mohammedan religion. They are represented as being a sober, temperate people. They are divided into tribes, each under its own government, which is a sort of republicanism, and owning but a slight allegiance to the royal government, and meeting with but little interference from it.

Beloochistan is a country inhabited by a number of small, independent tribes, unlike in their habits, and of the Mohammedan religion.

HINDOSTAN.

We come now to the great land of Hindostan, in area equal to more than one-third of Europe, and containing as many as 140,000,000 of inhabitants; and if some recent estimates be true, a number exceeding 200,000,000. The Hindoos are said to vary in complexion, from dark brown almost to white; and they are described as being an indolent and spiritless race, excessively superstitious, and nearly destitute of moral honesty. They are divided into four *castes* or classes; 1. The Brahmins, who are the priests; 2. The soldiers; 3. The merchants and farmers; 4. The laborers. These castes are forbidden to intermarry, or even to eat and drink together.

The religion of the Hindoos is a degrading system of Paganism, having Brahma as the principal deity, with millions of inferior gods. The river Ganges, — also the cow, ape, and numerous other animals, are objects of worship. An awful degree of ignorance and superstition exists among these millions of people. They are ignorant of God and his laws, and attribute to the waters of the Ganges extraordinary virtue. Every morning and evening the whole population residing in the neighborhood of this river, descend to its banks to pay their devotions, while the holy water is carried, for religious uses, to the most distant parts of the country. Supposing sin to be removed by the merit of works, multitudes under-

take long and dangerous pilgrimages, in which thousands perish. Many inflict upon their bodies the most awful tortures, or stand or sit year after year in the same posture. With reference to a future state, there is nothing but error. Dying, they believe the spirit to pass immediately into some other body, as that of a dog, cat, or worm; and unless a Hindoo has given all his wealth to a priest, or performed some other act of great merit, or drowned himself, there is little hope of happiness after death.

The state of *female society* is peculiarly melancholy. All education is denied to the female. She is married without her consent; and hence, there is hardly such a thing as domestic happiness among them. Being married, the Hindoo woman remains a prisoner and a slave in the house of her husband — knows nothing of the advantages of liberal intercourse — retires at the appearance of a male guest — never eats with her husband, and eats what he leaves.

Many of the rites practised in Hindoo worship are impure and abominable to the last degree, so that the more respectable of the people are absolutely ashamed of being seen in their temples. Indeed, in a moral sense, this has long been a land of abominations.

Such is heathenism. But God is interfering with the reign of Satan among these unhappy millions. The strongholds of darkness and wickedness in Hindostan are attacked by a goodly host of Christian missionaries from different countries, and of various denominations; while the circumstance that nearly the whole of this vast country, with its teeming pop-

ulation, has now come under British rule, affords full protection to the missionary to labor for the salvation of the heathen.

We proceed to a brief detail of the principal missionary operations now carried forward in behalf of the Hindoos. Commencing with Northern India, we notice, first, a very interesting mission here, sustained by the Board of Foreign Missions of the Presbyterian Church, (American.) This mission consists of about twenty-five missionaries, forming a Synod, termed the Synod of Northern India, and including the three Presbyteries of Lodiana, Furruckabad, and Allahabad. The mission has several churches and chapels, where the gospel is regularly preached to the natives on Sabbaths and other days. But the missionaries do not confine their preaching labors to the chapels, but preach abroad in the streets, shops, bazars, — and on frequent excursions among the neighboring villages, they are diligent in holding forth the word of life. They are also industriously working their presses, and spreading out before the heathen mind the printed page teeming with evangelical truth. At the Lodiana mission press, during the last year, more than 5,500,000 pages were printed, while at the press at Allahabad, were produced nearly as many more.

Connected with the schools of the several missions are about 1250 pupils.

Strong faith appears to characterize these missionaries, and amid many discouragements, they endure as seeing Him who is invisible. "It is evident,"

say these laborers, "that the work of the Lord is moving forward. The word has been preached and distributed to thousands of heathen. Christian education, with its ennobling, sanctifying influence, has been brought to bear on the minds and hearts of hundreds of intelligent youths. Light has been brought in contact with darkness, truth with error, and virtue with vice. This instrumentality of God's own appointment must, with his blessing, do much for the regeneration of this part of India."

At some points, a very marked difference is reported, as appears in the respectful conduct of the people, and their willingness to hear the gospel.

From the termination of the recent war between the Sikhs and the British, by the surrender of the Sikh army, and the consequent annexation of the Punjaub to the British dominions, the whole country has been opened to missionary operations. "No part of India seems now so eligible, as a field of missionary labor, as the Punjaub. The disposition of the people is much more amiable, the females more accessible, and the rules of caste less rigid, than among the Southern Hindoos." *

The Church Missionary Society has also a large mission in Northern and Eastern India. All the stations, including Calcutta, number eighteen, with twenty-one missionaries. Among these stations are *Benares* and *Agra*, the former of which, though a city of Brahmins and strong opposers of Christianity, has realized much benefit from missionary labors.

* Christian Union, Vol. II. p. 571.

Burdwan, Kabastanga, Chunar, Meerut, and other stations are included. The number of converts in all the stations is nearly one thousand, and the attendants upon public worship about three thousand ; while the number of pupils in the schools is also as many as three thousand. One of the missionaries from this field writes, that, "to wait for God's own time, while we still labor and pray, is emphatically the *work of faith* ; and this is the work we are now called to in this part of India." Another, a missionary at Benares, observes, "We have, this season, visited from 400 to 500 towns and villages, chiefly in the Benares District, and have met with some encouragement. The fact is, the work is scarcely begun. The battle is yet to be fought. We have not one-tenth the number of men we ought to have, and we, who are endeavoring to do something, have not one-tenth the faith and love we ought to have."

Recent accounts from several of the stations of the Church Missionary Society in Northern India, are peculiarly encouraging ; and we read of large congregations, as well as some conversions to Christ. At Benares, a talented young Brahmin has recently been converted, together with his wife, mother, and two sisters. This has, of course, caused great excitement among the heathen of his caste, who have threatened to sue for the interference of the authorities.

The statistics of the North India Missions, under care of the Church Missionary Society, are as follows.

Stations, 20 ; Missionaries, 24 ; Male Assistants, 164 ; Female Assistants, 17 ; Attendants on Public Worship, 3087 ; Communicants, 1123 ; Seminaries and Schools, 83 ; Boys under Instruction, 4435 ; Girls do., 320 ; Youths and Adults do., 664 ; Total, 5423.

The last report of these missions indicates that its operations, during the last year, have not been marked by any striking features. "The work, in its various branches, of preaching, and discourse with intelligent heathen, or Mussulman natives, of pastoral visitation, and of education, has been prosecuted steadily at our various stations. The native Christian flocks have received few accessions. The number of converts reported as actually baptized within the year, does not amount to fifty. But there is abundant evidence of a steady progress in Christian knowledge, and attainments in the native Christian community. The churches are becoming better established, the members are more industrious, and do more for their own self-support ; and the rising Christian generation gives the promise of abundant fruit from their early Christian education in the mission schools."

But though the baptisms of adult converts are, comparatively speaking, few, yet a very numerous class are brought, by the preaching of the missionaries and by other means of instruction, to a conviction of the truths of the gospel ; and "many of this class, though still unbaptized, in their dying hour

call upon that one only Name whereby we must be saved."

The London Missionary Society is directing a portion of its energies in India to the more northern region of the country. At *Chinsurah*, twenty-two miles north of Calcutta, it has one missionary, with 230 scholars under instruction. At *Berhampore*, another town in Bengal, it has two missionaries, and 100 native Christians. At *Benares*, it has also two missionaries, and 500 under instruction. The general conduct of the native Christians is reported as being quite satisfactory. At *Mirzapore*, on the south bank of the Ganges, the Society has three European and two native missionaries. Also at *Mahi-Kautha* are two missionaries, who are itinerating among the villages, in various directions, with exemplary perseverance and devotedness.

Calcutta. This great city is the emporium of Bengal—the seat of the supreme government of British India, and the See of a bishop. It is situated on the western arm of the Ganges, about one hundred miles from its mouth, and contains a population of 600,000, with an equal number in the suburbs.

In this great city are a goodly number of Christian missionaries of various societies, operating for the illumination and conversion of the heathen population. The excellent Bishop Wilson, is the present incumbent of the See of Calcutta; and in connection with the Cathedral is a Hindostanee mission, embracing a considerable number of out-stations, and sus-

tained by the Gospel Propagation Society of England. By aid from this society, a college has been erected, and named Bishop's College, the purpose of which is to prepare native and other Christian youths to become preachers, catechists, and schoolmasters, and also to translate the Scriptures and tracts into the different languages of the heathen.

The Church Missionary Society appears to have commenced operations in this city, about 1815; and under the patronage of this society, several missionaries are diligently employed. There are, besides, about 40 native assistants, 166 communicants, with 1000 scholars under instruction.

Seven or eight missionaries are also laboring here under the patronage of the London Missionary Society. They have several out-stations, and one hundred and ninety-two converts are embraced in the churches under their care. The gospel is preached almost every day in the week in several chapels, and the attention paid to the preaching is encouraging; also, in the itinerating tours of the missionaries in different directions into the country, they speak of times of much interest.

The Church of Scotland has several missionaries laboring in this city in the great work of evangelization. The missionaries have under their instruction about one thousand children.

Also the Free Church of Scotland has a flourishing mission in Calcutta, embracing five or six European missionaries — five native catechists, and a large number of assistant teachers. An eligible church

edifice has recently been erected in the city, and “as regards our missions,” says one of the missionaries, “all things are quietly but effectually progressing.”

The number of native youth receiving instruction in the several schools of the mission, during the year 1848, was 1700;—of whom 1154 were connected with the mission’s great central institution located in Calcutta. A recent letter of Dr. Duff reports of this remarkable school, that it “was never in a more thriving and vigorous state. A thousand and forty or fifty pupils *in actual daily attendance* under the roof of a single edifice, in the highest state of training, discipline, and efficiency,—and all under Christian teaching and influence—is a spectacle, probably, nowhere else to be met with, not in India alone, but in all Asia.”

Finally, the Baptist Missionary Society (English) employs about a dozen missionaries in and around Calcutta, with several native helpers. Connected with the churches are about 500 communicants, and connected with about twenty schools, are 1000 pupils. The missionaries preach largely in the city stations, and in the villages—and they discourse to crowds in the markets. This mission has issued from its press, and distributed, many thousand copies of the Holy Scriptures.

Thus this great heathen city is not left without the light of truth. Thousands and thousands of its population hear the gospel from the lips of the living

preacher, and large multitudes have also been privileged to read and search the Holy Scriptures in their own language. Light has risen upon the gloom :— may it chase away the darkness, till none remain !

Howrah, a populous suburb of Calcutta, on the opposite side of the Hoogly, has three missionaries of the Gospel Propagation Society. “The wonderful change,” writes one of these missionaries, “effected in the Hindoo community of Calcutta within a few years, by the education imparted in government and missionary institutions, warrant one to hope that the like efforts, if made discreetly in this place, for the conversion of the people, will be crowned by the blessing of God with success.”

The same society has several other missionaries in different towns more distant from Calcutta.

Serampore. This city is fifteen miles north of Calcutta, and has a population of about 20,000, nearly all of whom are Hindoos.

A very interesting mission was commenced here as early as 1793, under the patronage of the English Baptist Missionary Society. This mission, though called, at different periods of its history, to endure some dismal discouragements, has, however, held on in its work of usefulness, and has been the means of converting a goodly number of the heathen to Christ. At present, there are two or three missionaries in the city, and their operations include eight or ten out-stations.

The same Society has numerous other missionary stations in northern India, of which one is at Jesore, sixty-five miles northeast of Serampore, — one at Barishal, where are more than 200 communicants; — also at Cutwa and Sauga. At Dacca, the society has two missionaries; the same number at Monghir; also two or three at Benares, and they are extending their efforts to Allahabad, Agra, and Delhi, where late accounts report the missionaries as preaching and distributing books to thousands of people. There are still other interesting stations of the same society in northern India.

Connected with the Serampore mission is a college, providing spacious and suitable accommodations for Christian and native students; and a large number of Hindoo youth are there receiving a Christian education.

On the whole, the most recent intelligence from the missions of this society in northern India, is decidedly encouraging. At different stations, more or less converts from heathenism are reported, and deeply interesting things are witnessed in that land in connection with the rising kingdom of God.

The number of missionaries in India, under the patronage of the English Baptists, is about twenty, and between forty and fifty native preachers. It is refreshing to be assured, of these native preachers, that they are generally so faithful and useful. We may suppose the following remarks made respecting a part of them, to be applicable, in the main, to the whole. "It is pleasing to see our native brethren

persevere in the work of faith, and endure, with exemplary cheerfulness, the obloquy cast on them. They are enabled to reply to the most bitter revilings which are sometimes unsparingly heaped upon them ; ‘ You but increase our joy by all your mockings.’ ”

The General Baptists of England, associated with the Free-will Baptists of this country, sustain an important mission in *Cuttack*, and other places of *Orissa*. The number of missionaries are eleven, eight of whom are English, the remainder, American. And though, for several of the first years of the mission, there was little apparent fruit, yet, subsequently, great encouragement has attended the faithful labors of the missionaries, and a multitude of converts, and several native preachers, have been raised up ; and villages entirely Christian are now flourishing in that dark region which, with special emphasis, may be denominated “ Satan’s seat,” and whose soil has so long been whitened by the bones of Juggernaut’s deluded devotees.

“ The means of grace, both on the Sabbath and week-day evenings, are better attended than they ever were before. The Lord’s table is crowded — the sacred Scriptures are read daily in the families of the native Christians ; and at no former period did the people read more of other useful and religious books. From these means, their religious knowledge has indubitably increased — they are more intelligent than they were.”

The same society has missions, also, at *Choga*, or *Sauga* — *Poore* — *Piplee*, and *Berhampore*. “ Our

beloved native Christians," say the missionaries at the last named station, "appear very happy. They are bright examples of the power of Christianity. Peace and love reign in their families. How altered is their condition ! For their consistency of character, the heathen cannot but respect them."

The missionaries are abundant in their missionary tours, and the word of God has thus been very extensively made known. Says the report from Berhampore, "We delight to bear testimony to the strict integrity and moral excellence of the native preachers, as men and Christians;—and to their steady, prayerful, and devoted labors as ministers of the gospel of Christ. Reproof for indifference, or exhortation to increased activity, has been alike unnecessary; for they have ever been ready to every good word and work."

Bombay. This city, the capital of the Presidency of Bombay, is situated upon an island, and is the chief naval station of the English in India. Its harbor is said to be the best in Western India; and here is the great mart of the Indian trade with Persia, Arabia, Abyssinia, and the Indian Archipelago. It has a population of 230,000.

The American Board commenced a mission here in 1814, which has been continued, with varied success, to the present time. Connected with the mission are three stations—one at Bombay, with three missionaries; another at Malcom, Peth; and a third recently commenced at Satara, about 170 miles southeast of

Bombay. By teaching, preaching, and printing, these brethren are endeavoring to enlighten and save the masses of heathen around them. Many books and tracts are published at Bombay by native presses, the influence of which is to uphold Paganism, and oppose Christianity. To meet this tide of evil, the missionaries engage, to the utmost, in disseminating a purer literature. By the labors of this mission and that of the Church Missionary Society, the whole of the Scriptures have been translated into the Mahratta and Goojratte languages, the two tongues principally used in Western India. The following is the language of one of the missionaries touching the condition and prospects of true religion in these heathen regions.

“ With us the number of converts is comparatively small. Owing to deaths, removals, and the small number of conversions, our little church has now, for years, been about the same size. We mourn over this, and pray that many may be added of such as shall be saved ; and amidst all our discouragements, we see reasons for encouragement. Truth is gradually making an impression upon the public mind, and gradually changing the views prevalent in the community. Hindooism is losing its hold upon the people, and the Hindooism of the rising generation will be a very different system from that of their fathers. Christian ideas and Christian doctrines are quietly gaining an influence over the minds of many. There is a Christianizing, so to speak, of the ideas, and even of the language, of the people. The rev-

erence once felt for the Brahmins is fast passing away, and it would not be strange if they yet be as much hated and despised as they were once revered and feared. Of this, even now, there are many indications." *

Another mission is sustained at Bombay by the Free Church of Scotland, consisting of three missionaries and two native assistants, who are laboring with encouragement and success. A native laborer has recently been ordained, and is employed in preaching the gospel to his countrymen. The total number of youth receiving education under the care of the mission, is 1178. The press is used with diligence as an instrumentality in promoting the cause. Native colporters are employed for the distribution of tracts and books, and several of the converts are officiating as preachers, two of whom left Bombay on the first of March, 1849, for Abyssinia, their native country, for the purpose of there founding a Christian school, distributing the Scriptures, and in other ways laboring to make known the gospel.

The Church of Scotland has two missionaries in this city, with two female assistants.

The Church Missionary Society has five missionaries, with about twenty native assistants.

Also the Gospel Propagation Society sustains a small mission in this city.

In *Katiawar* and *Surat*, up the coast from Bom-

■ Report of American Board, &c., 1849.

bay, the Irish Presbyterian Church sustains several devoted missionaries.

The intolerant Hindoo and Mohammedan laws of Western and Southern India, have heretofore made converted Pagans and Mussulmen liable, by embracing Christianity, to lose all their property. But in April, 1850, the Governor General in Council passed the following Act, which will doubtless exert some important influence upon the success of Christianity in India : —

“ So much of any law or usage now in force within the territories subject to the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from, the communion of any religion, or being deprived of caste — shall cease to be enforced as law in the courts established by Royal Charter within the said territories.”

Ahmednugger. This city is situated a little north of east from Bombay, and about 175 miles distant. It is in the midst of a plain 12 or 15 miles in diameter, and about 2000 feet above the level of the sea, and contains 50,000 inhabitants.

The mission of the American Board in this city, was established in 1831, in connection with that at Bombay. It embraces several stations and out-stations, with seven or eight missionaries, and a goodly number of native helpers. The different schools embrace an aggregate of about 750 boys, and 120

girls, to whom much religious instruction is given, and not without apparent good results. The mission has a chapel and regular preaching, beside street preaching in different parts of the city. Frequent excursions and tours are also made by the missionaries, for the purpose of preaching to the inhabitants; and in a single year, one of the missionaries preached the gospel in more than 500 towns and villages. The members of the church at this mission number about 120.

At *Nassach*, *Jooner*, and *Astagaum*, which are also east of Bombay, are employed three or four missionaries, with native help, under the patronage of the Church Missionary Society.

The London Missionary Society has also several missionary stations in Western India; one of which is *Belgaum*, where are two missionaries, and 26 communicants, with 450 pupils.

The same Society has another station at *Salem*, with one missionary, and eleven native helpers. "The state of piety in the native church is encouraging. Most of the converts have been active in making known the gospel to others, and some have rendered valuable assistance in teaching the Sabbath School, in disseminating tracts, and in other Christian duties." The missionary here, writes that the ignorance of the people, and their love of ignorance, are beyond all description. "The heathen, in their blindness, will not believe in a God whom they cannot see; a Saviour crucified is foolishness to them;

and the doctrines of Christianity, as well as of natural science, are too modern for their adoption.”

In noticing the missionary operations in Southern India, we may commence with the

Teloo Country. This country extends from Gangau, on the northeast, to Madras, on the south, about 700 or 800 miles along the coast, and about 200 miles in width, having a population of 10,000,000. The people are reckoned one of the noblest races of Hindostan, and one-half of the male population can read. The climate is considered as favorable as that of Burmah, and there is full protection of life and property. Missionaries are permitted to labor among this people without molestation; and religious instruction by preaching, schools, and by the printed page, is given without offence.

The American Baptist Board have, for several years, sustained a mission among the Telogoos, which, after an interval of decline, on account of the ill-health of the missionaries, has been recently resuscitated by the appointment of several new laborers. Some encouraging cases of inquiry are reported, of late, seeming to indicate that the word of God is taking effect in some hearts.

The Church Missionary Society also has a missionary station in this country — at *Masilipatam*. Most of the laborers are natives, and the church is, as yet, small.

Madras. Madras is one of the Presidencies

under the government of the English East India Company. The city of Madras, which is the capital, contains about 700,000 inhabitants, and is a well-built city, consisting of two distinct quarters, called the White and the Black town.

The American Board established a mission in the city of Madras in 1836, which was undertaken "with primary reference to the printing of the Holy Scriptures in the languages of Southern India; and the printing establishment there held by the Board, is one of the most valuable of the kind connected with Indian missions." It has eight presses, eight native fonts of type, a foundry, and complete bindery. The mission comprises three stations, four missionaries, and a printer, with their wives, and seven native helpers. Much attention is given to religious training of children in schools. "A very strong desire for education is said to exist among the better classes of Hindoos, and much more attention is turned, in Madras, to the instruction of Hindoo females than ever before. It is becoming comparatively easy to induce Hindoo girls of caste to attend the day schools."

The missionaries report the congregations and schools of the mission as being in a very encouraging state, and that the church members walk orderly;—also, that from different portions of India there are tidings of conversions to Christianity, though such a manifestation as a powerful revival of religion is still wanting.

The Tamul Scriptures are under revision by mem-

bers of this mission, and the Old Testament is finished and in press.

Several other societies are sustaining missions and missionary operations at Madras. These are the London Missionary Society; the Church Missionary Society; the Wesleyan Missionary Society; the English Baptist Missionary Society; the Church of Scotland; the Free Church of Scotland; the Gospel Propagation Society, and Gozner's Missionary Society.

The London Missionary Society commenced operations in Madras as early as 1805, and several devoted men have been raised up, and sent forth into the Missionary field, who have labored with fidelity and success.

A late report of the Society, concerning its missions generally in India, sets forth that amid many trials, the missionary brethren at this station "have enjoyed the most cheering tokens of the divine presence and blessing. In the native department of labor, God has abundantly manifested his mercy, and animated the hearts of his servants."

The number of missionaries, European and Native, sustained here by the Church Missionary Society, is about eight, beside the native assistants. The communicants are 114.

This mission, which has been, heretofore, in a feeble condition, has, of late, assumed a more vigorous and cheering aspect. At one of the stations "the Tamul services have, of late, been marked by a sensible increase in the number of those who attend, and

by a growing attention to the ministry of God's word and ordinances."

The Wesleyan Missionary Society has three missionaries in Madras — this city constituting a portion of the Tamul division of the Society's missions in India. The other stations are *Managoody*, *Negapatam*, and *Tranquebar*, with five missionaries. From the most recent "District Notices," it appears that the Tamul members, at some of the stations, are "growing in grace, and increasing in Christian knowledge."

The Church of Scotland has, at Madras, four or five missionaries, and an institution for educating the native youth, which is in a state of high and increasing efficiency, and by means of it a great amount of light will not fail to penetrate the dark masses of heathenism.

The same society has several missionaries at *Poonah* and *Nagpore*.

The Free Church of Scotland has here three missionaries, with many native assistants, and 1322 children under instruction. The progress of these children is such as to give great satisfaction.

In the city and country of Madras, the Gospel Propagation Society has about twenty missionary laborers, with a large number of native catechists and assistants — and who, including Tinnevely, occupy about thirty different points or stations. In all these places, schools for boys and girls are in active operation; and there are two seminaries for training candidates for the ministry, which are re-

ported in a very satisfactory condition. About 140 youths are receiving religious and intellectual training at these seminaries.

We may add that, including Madras, and a few other points, the Gozner Missionary Society has from twelve to sixteen missionaries in South India.

Madura. This is one of the districts of Southern India, embracing a population of about 1,500,000, while that of the city of Madura is 50,000. This city lies near the 10th parallel of North Latitude, and is judged, by Dr. Scudder, as a healthy locality.

Here is an interesting and flourishing mission of the American Board, which was established in 1834, under the superintendence of Mr. Hoisington and Mr. Todd, with three native assistants. There are at the present time, connected with the mission, 11 missionaries, a physician, and 14 native helpers.

To the beloved brethren of this mission, a "great door and effectual" appears to have been opened, while at the same time, there is not that systematic and violent opposition which has been exhibited in Madras and some other places. There is large opportunity for evangelical labor: and of the missionaries occupied here, Dr. Scudder testifies that they are all strong to labor, and are constantly at work for their divine Master.

Connected with the mission are 9 station-churches, embracing an aggregate of 242 members. The preaching labors of the missionaries are various and abundant. A wonderful feature of this mission is

what the missionaries term "village congregations." These are made up of families of a village, more or less, who have separated themselves from the idolatries of heathenism, and have placed themselves under the guidance of the missionaries. It is not meant that they at once become Christians, but by leaving their idols, and asking instruction of the missionaries, there is great hope that many of them will be brought from darkness to light. At the last accounts, there were under the care of the mission about 70 of these "congregations" — embracing 700 families, and nearly 2000 individuals. In these villages, and associated with the village congregations, there are 38 schools, containing 1240 pupils, who, together with the other schools of the mission, make an aggregate of about 1540. Religious services are held regularly in 58 villages, beside the regular mission stations; and nearly 5000 persons are assembled from week to week to hear the preached gospel.

It is worthy to be noted that, recently, the missionaries have required of native converts, the renunciation of caste as a condition of church membership. This arrangement went into effect in 1847, and the suspension of 72 persons was the result, 38 of whom were catechists. The missionaries represent caste as a "foe to the church of Christ, most insidious as well as powerful, and most hostile to the growth of vital piety and the cultivation of Christian love among the members of the one body of Christ."

Tinnevelly. This is one of the most Southern provinces of Hindostan, and here "great efforts have resulted from the preaching of the gospel, ever since the days of Schwartz."

The Church Missionary Society has a large and important mission in this country. The mission is divided into eleven districts; and the missionaries, European and Native, are about 20, with more than 400 native catechists and native assistants. The whole number of communicants in Tinnevelly, connected with the missions, is 2634; whole number of schools, 227; whole number of scholars, male and female, nearly 6000.

Says the last report of this mission, "We cannot record the heart-stirring intelligence of large numbers of inquirers, nor of violent persecution on the part of the heathen. There has been external quietness, and the missionaries have been enabled to devote increased attention to the internal work of instruction and church discipline. The results have been a more intimate knowledge of the state of the congregations, the detection of latent evils, and a general sifting of the people. Many have been separated from the church. Instances of discipline exercised by the missionaries seem to give a view of the character of the work, and to show that the missionaries are very wisely determined to maintain a high standard of Christian profession, rather than to swell the number of converts."

In *Trichoor*, and parts adjacent, the same society has a strong mission of about a dozen laborers, and

including 800 converts, and 2000 scholars under instruction. In the several villages there is much encouragement in preaching the gospel. Many Roman Catholics dwelling here, have been very anxious to have copies of the gospel, and the Scriptures have been freely circulated among them.

The society sustains Christian schools also in *Cochin*.

The summary of the missions sustained in Southern India, by the Church Missionary Society, including *Cochin*, *Trichoor*, and the adjacent villages, also *Tinnevelly*, *Madras*, and the *Telogoo* country, is as follows:—Stations, 18; Missionaries, 32, of whom 8 are native; European Teachers, 7; Native Assistants, 483; Native Schoolmasters, 65; Communicants, 3552; Seminaries and Schools, 297; Scholars, 8315.

In *Travancore*, lying west of the Ghautz Mountains, by which it is separated from *Tinnevelly* on the east, are found several missionary stations. At *Tivandrum*, the capital of *Travancore*, the London Missionary Society has one missionary, with eleven or twelve helpers. Ten congregations are connected with this mission, and the number under regular instruction of a Christian character is 723.

At *Quilon*, some miles up the coast, the society has another missionary, with thirteen out-stations and eleven native assistants. The labors of the missionary have not been without success. "A great diminution of heathen prejudice has been effected, together with a growing conviction of the untenableness of

Hindooism, the vileness and unreasonableness of their own customs, and some knowledge of Christianity.”

In *Nagercoil*, also, another town of Travancore, the same society has four missionaries, having nearly 1500 scholars under instruction. In some parts of the mission the missionary labors have been followed by numerous encouraging proofs of the Divine blessing. “The Lord has mercifully inclined the hearts of not a few to present themselves to himself as a living sacrifice.”

In *Tranquebar*, and some other neighboring places, the Lutheran Missionary Society has several missionaries. Twenty-five congregations are reported, with 1765 attendants upon religious instruction. Wesleyan missionaries, as we have seen, are also here.

In *Mysore* city, and the country of Mysore, much evangelical effort has been expended. The London Missionary Society is operating here at different points. In the city of *Mysore*, it has one missionary, with a few converts, and 100 scholars under instruction.

At *Bangalore*, an important military station in Mysore, the same society has four missionaries, with twenty-five native assistants, and about 700 pupils.

At *Bellary*, in the north of Mysore, this society has three missionaries and fifty native communicants. The labors of the last year have been followed by varied and manifest evidences of the Divine approbation and blessing. Every department of the mission has been marked with the character of progress and prosperity.

The work of preaching to the heathen receives a large portion of the attention of the above named missions of Mysore. Many appear to hear the gospel with deep attention, while, at some points, it has been so long proclaimed as to leave no doubt that many are acquainted with its leading truths. Yet, these faithful men preach not without opposition. While some listen respectfully and attentively, others, again, take every opportunity of showing their hatred both to the preacher and to his message.

The Wesleyan missions in the district of Mysore, comprise the city of Mysore, and four or five other stations, among which is *Bangalore*, already noticed. There are about ten missionaries of this society in the country of Mysore. In the Mysore District, there has been of late a small increase to the number of native members in one or two stations. "They are all believed," says the report of 1850, "to be living in the fear of God, and their outward walk and conversation during the year, have been consistent and exemplary. The missionaries in the District are bestowing much time and labor on the revision of the translation of the Holy Scriptures in the Canarese language, in which they are co-operating with missionaries of other denominations."

The printing establishment at Bangalore is in active operation, and is furnishing, by its issues, important facilities for the successful promotion of the great work of evangelizing and enlightening the native population. During the year, 33,000 copies

of various publications have been printed, comprising 922,000 pages.

In addition to the missionary stations in Southern India, which have already received attention, there are yet several others deserving notice.

The London Missionary Society, for example, has one missionary at *Coimbatore*, lying south of Mysore. Here are twenty-four native assistants, and thirty-two communicants.

In one of the tours made by the missionary, he sojourned at a place included in a Romish mission. The following scene which he witnessed, is worthy of notice, as bearing upon the value of the missions of that communion.

“In a place where I sojourned, the Romish bishop came, accompanied with several of his missionary clergy, whose permanent settlement in this province I mentioned sometime ago. They made a public entry, with a large procession, carrying flags and crosses, and accompanied by a band of music, torches, fireworks, &c. Cloths were spread for the bishop to walk upon, and he is all but worshipped by his adherents, who are becoming more and more numerous. In order to ingratiate themselves with the Brahmins and higher classes, these priests keep a kind of caste usage like the heathen. This is likely to give them great acceptance; and together with their shows, &c., makes a great impression, not merely upon the simple mind, but also upon those who think themselves far above the vulgar.”

The London Missionary Society have also three

missionaries at *Negoor*, with 114 native communicants. The aspect of the mission is that of progress and improvement. At the same time, "though most of the congregations are in an encouraging state, still the difficulties of our brethren have been neither few nor small; and nothing but a firm reliance on the faithfulness of Jehovah, and the stability of his promises, could sustain them amid the opposition which they experience from the heathen portion of the population."

The same society has a missionary at *Combaconum*, with six native assistants, and seventy communicants. Here some discouraging things are reported, such as the apostasy of some of the converts, and the prevailing spirit of popery, which "continues to manifest itself in this, as in other parts of India; and the emissaries of Rome are daily striving to sift our people as wheat." What a character, — what a work, is this, for a professedly Christian church!

The society has one missionary at *Cuddapeh*, with six out-stations and thirteen native assistants.

The catechists and readers have been daily engaged in preaching *Christ crucified* in the town and surrounding villages. "Many, including several soldiers of the native regiment, located at Cuddapeh, have visited the mission here from time to time, for religious conversation, and to obtain books and tracts."

At *Vizagapatam*, the society has three missionaries, and thirty-seven communicants. Here the missionaries report that the struggle is still, to a great extent, against apathy — a heartless indifference.

“The priesthood display their hostile feelings with less reserve than formerly ;— while they more resolutely refuse to listen to the truth, and more jealously watch and check every indication of its influence on others.”

At *Chicacole*, also, there is one missionary and three native helpers, who are deeply devoted to their work, and are highly useful.

The N. German Missionary Society have two missionaries at *Rajamundy*, and the Berlin Society has the same number at *Ghazepore*.

The Basle Missionary Society has six or seven missionaries at *Mangalore*—four at *Tellicherry*, and others at other different points in Southern India. The whole number of missionaries in India, under the patronage of this society, including what are in North India, is thirty-three, besides many native helpers.

Various success appears to attend the labor of these missionaries. At some places are found every where “open ears and hearts for the word of salvation.” In others, there seems to be no shaking of the dry bones, under the preaching, and all continue to slumber in spiritual death.

CEYLON.

This is a beautiful and fertile island about 300 miles in length, and from 50 to 100 in breadth, comprising about 1,000,000 inhabitants, and belonging

to the British crown. Although in so low a latitude, (from 6 to 10 degrees N.,) the climate is, in general, mild and healthy, the heat being moderated by sea breezes. The difference between the longest and shortest day is about fifteen minutes.

The natives are, in the main, of two classes; namely, the *Weddas*, or *Veddas* — a rude people dwelling in the forests, and the *Cingalese*; who are in some degree, civilized. The Cingalese are divided into castes, similarly to the Hindoos, and are of the religion of Buddha.

The Church Missionary Society has several missionary stations in Ceylon, as follows; one at *Cotta*, near Colombo, commenced about 1818;—one at *Baddagam*, in the southwest part of the island. This mission extends its efforts to a goodly number of adjacent towns. Another station is at *Nellore*, in the district of Jaffna, another at *Chundicully*, and still another at *Kandy*. In all these several stations there are reported thirteen missionaries, 322 communicants, and 3463 attendants at public worship.

At Cotta, is an institution for the supply of well-instructed native assistant missionaries and catechists. There is, also, at this station, an English school of great importance for the supply of well-educated schoolmasters for the mission. Under the care of the mission are about thirty other schools, all of which embrace 500 pupils. In the out-villages there are about twenty congregations, which assemble every Sunday to the average number of 1200 persons.

At Kandy station are six regular congregations,

averaging about 100. About half of the usual number of hearers are nominal Christians — the other half, Buddhists.

From *Baddagam* not much that is encouraging is reported. “As yet there is no evidence of awakening on the part of the people, to a due appreciation of God’s mercy. * * * On the whole, it is believed that heathenism is losing ground among the surrounding population, and that that ground is becoming occupied by nominal Christianity ;— but because the religion of most of these professing Christians is destitute of the vitality which genuine Christianity inspires, our work is in an unsatisfactory state.”

There is more encouragement at *Chundicully*. The congregations here are reported as being steady, rather increasing, and deeply attentive. The schools are very hopeful, with some conversions among the pupils, and the prejudices of *caste* among the converts are becoming weaker. On the other hand there seems to be awaking a remarkable spirit of activity among the adherents of heathenism. “Certain young men are rising up, and are endeavoring to revive the straitest sect of the Hindoos.”

The Wesleyan Missionary Society established a mission at Colombo, in 1814. It embraces several stations, with ten or twelve missionaries, 1214 members, and 3000 pupils. “Four new chapels have been built during the year, and four more are in the course of erection.” *

* Report of Wes. Mis. Soc., 1850.

The Tamul division of the Wesleyan mission has five or six stations, with as many missionaries. "Rev. Mr. Percival of this mission has been almost entirely absorbed in the important work of translating, in connection with the British and Foreign Bible Society, the Old and New Testaments into the Tamul language." This work is now probably finished. The missionaries feel assured that, feeble as their efforts are, they are attended with a degree of good. "There is a gradual diffusion of truth, and with it, a growing conviction of its claims."

At the same time, as is quite natural, there is increasing opposition. Says the latest report, "The opposition of the heathen has been aroused by the diligent and multiplying agency of the mission. Lectures on Hindooism have been delivered in the temple of Siva, and some devotees of the prevalent superstition have become more ostentatious in their idolatrous worship. But the truth is winning an entrance into the minds of both old and young."*

The English Baptist Missionary Society have had a mission at Colombo since 1812. At the present time it embraces one station and nine out-stations, with 450 communicants.

The same society has a missionary station at Kandy, with several out-stations, — some awakening under preaching is reported, and the native congregations are larger than usual.

Very many villages are visited by the missionaries and their assistants.

* Report of Wes. Mis. Soc., 1850.

The peninsula of Jaffna, in the northern part of the island, is inhabited by Malabars, who use the Tamul language — the same which is spoken by 8 or 9 millions on the neighboring continent, where, as noticed above, the Wesleyan missionaries are laboring.

This part of Ceylon is also occupied by an efficient mission of the American Board, which was commenced in 1815. The present number of stations and out-stations is thirteen; and, including two physicians and a printer, there are fifteen missionaries, who, together with their wives, native preachers, and helpers, make an aggregate of forty-nine persons.

The general plan of missionary operations has been similar to that generally adopted among the heathen; namely, concentrated labor in an eligible spot, with a gradual enlargement of the field, and extension of effort to more distant places, as means and strength may authorize.

This mission has done much in the education of heathen youth and children. There are three classes of schools under its care; 1. A system of free schools, of which there are nearly 100, embracing about 3600 pupils. 2. There are nineteen high schools or academies, where the English language is more or less taught. These contain 500 pupils. 3. Besides the above, there are two higher schools or seminaries, one for males, the other for females — each having about 100 pupils. The male seminary is now nearly self-supporting; and not half of such as apply can be admitted to its privileges. Connected with the mission are eight churches, embracing 347 members.

“Increasing attention is given to preaching and pastoral labors, and some of the native helpers are spoken of as rendering very valuable assistance as they accompany the missionaries in preaching excursions.”

Since the establishment of this mission, it has printed in Scriptures, tracts, &c., 146,000,000 of pages.

The American Baptist Board has recently commenced a mission at Nellore, in Jaffna.

In addition to the foregoing, the Gospel Propagation Society, (English) has six missionary stations in Ceylon, — with about as many different stations. There are, in connection with the missions, 1500 scholars under instruction.

FARTHER INDIA.

Farther India includes the countries of Birmah, Anam, Siam, and the British Territories, — which include, among others, Assam, Aracan, Malacca and Singapore.

Birmah has a population of 5,350,000 ; — Anam, of 9,000,000 ; — Siam, of 3,800,000 ; — British Territories, 77,000.

The governments of these several countries are absolute despotisms. The religion is Buddhism, and the morals of the people are in a low condition, while the women are little better than slaves.

BIRMAH.

This state, since the loss of several of its provinces in its late war with the East India Company, contains about 6,000,000 of inhabitants, embracing several branches, such as the Avans, Pequans, Laos, Karens, and several other tribes or nations. The Birmans are represented as inferior to the Hindoos and Chinese in arts, and in all the institutions of civil life. They are mostly idolaters of the sect of Boodh. They do not believe in a first cause, — consider matter as eternal, and are, in fact, atheists, while the highest reward they hope for, is *annihilation*.

Protestant missionary efforts have been made in behalf of the Birmans since 1807. Dr. Judson* commenced his labors at Rangoon, in 1813, under the patronage of the American Baptist Board of Missions, and a native church was formed there. Subsequently, however, the Baptist Mission in Bir-mah was removed to Maulmain, a new city, several days' journey east of Rangoon, and containing about 40,000 inhabitants. The Birman department of the mission embraces two churches, a Birmese and an English church, — also a boarding school numbering about 100 pupils, and various day schools in different parts of the city. The missionary operations include,

* Tidings have just reached this country of the decease of this apostolic man, after a missionary service of nearly forty years. He died at sea, April 12, 1850, while on a voyage for his health to the Isle of Bourbon, and was buried in the ocean.

moreover, eight or ten preaching places in various parts of the city, beside the locations of the day schools, which are also used as places for preaching. The preaching, at these different localities, is performed mainly by native preachers, who have been raised up under the influence of the mission; and the average congregations amount to about 250 persons.

This department of the Birman mission includes two principal stations, Maulmain and Amherst, the latter being some miles south of the former. The native church at Maulmain contains about 140 members; that at Amherst, 41. The number of missionaries is seven, with twelve native preaching assistants, and six school teachers.

The general aspect of these missionary labors appears encouraging. There is some success, although the work of conversion among the Birmese is reported as being slow. Light, however, is spreading out from this centre into all the country of Birmah, and there is much faith and courage among the missionaries.

Karens. This nation occupy the interior of Birmah, and are said to be not idolaters, like the Birmans, although they are deeply sunk in ignorance and superstition. Previously to missionary operations among them, they were entirely destitute of books, and had no written language. By the efforts of the faithful and able missionaries who have, for several years, been laboring among them, under the patronage of the Baptist Board, their language has been reduced to writing, and the whole Bible has

been translated, together with a large number of tracts and books, which have been printed and circulated among the people. The seat of the Karen Mission is in the northern district of the city of Maulmain, in the vicinity of which are six churches, including about 800 members. Beside these, there are as many as 20 out-stations, including nearly 900 church members.

The Karen people appear to have been far more ready to receive the gospel than most other heathen. Several of their traditions appear to have been founded upon Scripture truths — such as their tradition concerning the existence of God, the origin of man, the garden of Eden, and the temptation and fall of our first parents. They also had a tradition that God had given to them his word, written in letters, and that, by some means, it was lost. Hence, when the Bible was translated, by the missionaries, into their own language, they had but little difficulty in believing it to be the lost word of God, and were ready to receive it in all directions. Thus the gospel has had comparatively free course among this people. During the last fifteen years, thousands of Karens have been baptized and received to church membership, and that, too, in a country where those making a profession of the religion of foreigners are liable to be punished and imprisoned, and actually were thus persecuted in very many instances. In respect to their readiness to receive the gospel, the Karens compare, to great advantage, with the Birmese; for though, among the latter, missionaries have labored

above thirty years, yet the number of converts is not *one-tenth* as great as among Karens. One of the missionaries writes that, as he presumed, he had preached the gospel to more Birmans than Karens ; yet, looking at the results, he found that he had baptized about *one* Birman to *fifty* Karens ! Then, too, as Christians, they are said to be eminently devout, humble, zealous, and steadfast, adorning well their profession.*

The American Baptist Union have also a flourishing mission among the Karens and Salongs at Tavoy and vicinity. Here, in connection with two stations and thirteen out-stations, they have five missionaries and 18 native preachers and assistants, with nearly 800 church members. A flourishing theological school is connected with the mission, designed to educate native preachers ; and it appears to answer fully the expectations of the missionaries. Seven male and nine female missionaries sailed from Boston the latter part of July, 1850, to join the Baptist missions in Birmah and Assam.

SIAM.

This country is computed to number about 4,000,000 of people, who, as we have before re-

* The latest report of the Karen Missions, (1850) represents the progress of the gospel among them as a perfect triumph. There are 85 churches, and more than 12,000 converts, 7000 of whom have received baptism.

marked, profess the religion of Buddha. In the one city of Bangkok, containing about 400,000 inhabitants, are as many as 12,000 priests. The famous missionary Gutzlaff, and others, have labored here with considerable success. The whole New Testament has been translated into Siamese.

The Presbyterian Board have a mission in this country, of three or four missionaries, who are laboring faithfully for the illumination of the beclouded multitudes. In the tours of the missionaries into various parts of the country, they appear to be every where hospitably received by the people, who are universally anxious to receive books, and readers are found in abundance. These brethren feel that they have great reason for gratitude and encouragement, while reviewing the short period since they entered upon their field of labor, and judge that there is abundant hope in prosecuting their mission. Indeed, few missionaries among the heathen seem to be more sanguine than these good men. One of them, in a recent communication, writes: "We are more and more impressed with the feeling that this is our *seed-time* in this land, and we must make the most of it. It may not always last. Where such an open field exists, every where inviting the sower — one that may be shut against us any day, and that for years — let your missionaries have ample means for printing and scattering broadcast through the land, while we may, God's blessed truth." *

Says another communication, "In this dark field

of labor, (Bankok) the way is fully open for the missionaries of the cross. It is, therefore, the duty of the church to send the message of mercy to this benighted people. Here are the head quarters of the most extensive system of idolatry and atheism in the world. The king of Siam is, by his office, its chief supporter."

The American Baptist Union have also a mission in Siam, including four missionaries, and as many female assistants. The mission is divided into a Siamese and Chinese department, and daily worship is conducted in both languages. The missionaries speak of an extensive field opening before them, and strongly appeal to their brethren at home for support and encouragement. Recent intelligence is highly encouraging, and an excellent state of religious feeling is spoken of in connection with the labors of the mission, while several heathen converts have, of late, been received to baptism.

ASSAM.

This is one of the provinces beyond the Ganges, belonging to the British East India Company, and lies between Bengal and Birmah. Many of the inhabitants are worshippers of Buddha.

The American Baptist Union has had a mission in this country for several years, laboring with diligence and hope. The mission occupies three stations, each

of which has been visited with tokens of divine favor. The number of laborers is six or seven, and the prospects are encouraging.

ARACAN.

This province belongs to the British East India Company, being one of the countries conquered by the Company in their late war with Birman. Here is another of the Asiatic missions of the American Baptist Missionary Union, embracing 3 stations and 37 out-stations, with 5 missionaries, and 6 Birman, and 36 Karen assistants. The province of Aracan is represented as being unhealthy; yet thousands of the Birman Karens have emigrated hither from Birman, in order to enjoy more religious liberty. Thus multitudes of this people have been converted under the labors of the missionaries, who have also extended their labors from this point eastward into Birman, and with the most encouraging success. Each of the 36 native preachers has a church under his charge. As many as 10,000 Karens in Aracan, and in that region of Birman adjacent, are included in church membership, beside hundreds more who are waiting for baptism. One of the native ordained ministers is reported to have baptized 1600 of his countrymen since his ordination.

It should be added that, in connection with this mission, and all the Baptist missions of Birman,

the press is actively and successfully employed ; and the Scriptures, as well as other suitable books, are spread out among the people, according as the missionaries have strength and means for so great a work.

JAPAN.

This empire is made up of several islands, the principal of which is *Nippon*. It has 14,000,000 of inhabitants. The government is absolute, and the religion is Buddhism ; also the worship of Confucius, and of spirits, or genii.

The Japanese are said to be one of the most civilized of the nations of Eastern Asia. Children of both sexes are carefully educated, and women enjoy the same liberty as in Europe. Europeans are excluded from the empire, except the Dutch ; and amid all these millions, Christ and his gospel are unknown.

AFRICA.



A F R I C A .

This vast peninsula, with a population of about 60,000,000, lies mostly in a state of barbarism. The native races of this Continent are the Berbers, in the north ; the Negroes, in the centre ; and the Hottentots and Caffres, in the south and east. The Arabs and Moors, settled in the northern regions of Africa, are of Asiatic origin.

BARBARY STATES.

These comprise all the northern portion of Africa, from the Atlantic Ocean to Egypt, and extending south to the Desert of Sahara.

There are in these States about 10,000,000 of inhabitants. These are mainly Moors, Arabs, and Berbers. There are, however, many Jews, also, and Negroes — the latter being imported from the South for slaves. The common languages are the Turkish and Arabic ; of which the latter predominates, though not spoken with purity.

The religion is the Mohammedan, and the Moors

of the country are proverbial for fanaticism, ignorance, and cruelty. The Arabs and Berbers live a wandering life, and dwell mostly in tents. The Jews are the most industrious and enterprising, but are subjected to great oppression.

DESERT OF SAHARA.

This awful waste, 3000 miles long, and nearly 1000 miles wide, is covered with sand and pebbles, and is said to resemble the bed of some vast sea, whose waters have been dried away under the burning sun. Here wander different tribes of Arabs, Moors, and Tibboos, amounting to about 300,000, whose only Bible is the Koran, and who have no human sympathy for any suffering of a Christian or a Jew.

EGYPT.

This country, celebrated for its great antiquity and early cultivation, its mighty pyramids, splendid obelisks and ruins — contains, at present, about 2,500,000 inhabitants. These are of various races, as Arabs, Turks, and Copts, with some Jews, and a few Europeans.

Egypt is nominally one of the Turkish Pachalics; but the late Pacha rendered himself independent, and

has introduced, to some extent, European learning and civilization. The general religion is Mohammedan; although the Copts, who number about 150,000, and are descendants of the ancient Egyptians, are nominally Christians. They have a Patriarch, who resides at Cairo, and about a dozen bishops. The monastic life is said to be in great esteem among them, and the religious Copts live in solitude, and with great austerity. There is a version of the Scriptures in their language, which is called the Coptic version.

At Cairo, the Church Missionary Society sustains two or three missionaries; and connected with the mission is one European teacher, eight native teachers, and several schools.

Also, at Cairo, the London Jews' Society sustain a missionary among the Jews of the city.

NUBIA.

Nubia, lying south of Egypt, has about 250,000 inhabitants, composed of various races, and subject to the Pacha of Egypt. As might be expected, the religion of the people is Mohammedan, and they are sunk into a low condition of barbarism.

ABYSSINIA.

This country contains, at present, about 3,000,000 of inhabitants, under several governments. The religion of the country is a corrupt Christianity, intermingled with Jewish rites and ceremonies. Circumcision is said to be practised. The Lord's Supper is celebrated, and Saturday and Sunday are observed as a Sabbath. The people are said to be, in some respects, superior to the nations around them, yet of cruel and licentious manners, and in a state of deep moral degradation.

EASTERN AFRICA.

Under this division of Africa, the writers on Geography comprise all the southeast coast, from Abyssinia to Caffraria, including several countries, or districts, and embracing in all, about 3,000,000 of population. Comparatively little is known of the people on this coast. The Mohammedan religion, and the Arabic language, are common, although many are said to live without any settled religion — each one having some different object of worship.

The London Jews' Society sustains three missionaries in Zanzibar.

SOUTHERN AFRICA.

Southern Africa includes the most Southern territories of the Continent, including Caffraria, Cape Colony, Hottentot country, and the country of Boschuanas — containing, in all, about 1,200,000 inhabitants. Cape Colony is a province of the British empire ; and beside the native inhabitants, there are British, Dutch, and some Germans and French.

Several benevolent societies are engaged in sustaining Christian missions in Southern Africa ; of whom the following brief notices are submitted.

Zulus. The Zulu country, on the southeast coast, is represented as being, physically, a most delightful region. The soil is of great fertility, while “hills and valleys — mountains and table-lands — rivers and brooks, all mingle together, presenting an imposing spectacle.” The climate, too, is highly salubrious, and thus furnishes a striking contrast, in this respect, with many other regions of the African Continent.

The Zulu people number about 50,000. They are described as of fine corporeal and phrenological development, and having intelligent and expressive countenances. But their moral degradation is very great, and most of their skill and enterprise is employed in working unrighteousness — living in immorality and sin — shutting out from their minds all thoughts of God and eternity — disregarding all

moral obligation, and excluding from their customs all forms of religious worship.

The evangelical efforts in behalf of this people are in connection with the mission of the American Board of Missions. This mission was established as early as 1834. For several years, various discouragements befell the enterprise, until, in 1843, it was resolved that the mission should be discontinued. But the friends of missions at Cape Town interposed, and remonstrated, and a further effort was made, and proved successful; so that now "it may be truly said that the Sun of righteousness has arisen upon these benighted regions, with healing in his wings." Twelve missionaries, and fourteen assistant missionaries, with seven native helpers, make up the present force, and about a dozen stations are occupied. At the free schools, which are established at all the stations, both children and adults appear anxious to learn, and congregations numbering from 50 up to 600, and sometimes to 1000 persons, assemble at the various stations, to hear the word of God, and manifest much attention and good behavior during all the services. At six of the stations, churches are formed, while much interest is felt here and there, and the missionaries, to use their own language, feel that they are entering into their harvest, and actually gathering in their sheaves.

The mission has a printing press, and two fonts of type in the native language, and 200,000 pages have been printed during the last year.

The policy of the colonial government with respect

to all the missionary operations within its jurisdiction, is represented as magnanimous and humane, while of this mission in particular, "the prospects are brightening, and their anticipations of the future are cheering."

The United Brethren have as many as eight principal missionary stations in Southern Africa, in connection with which are sustained about 30 missionaries. There are among all the missions about 1250 communicants, and as many as 1000 candidates for church membership, and more than 6000 under instruction in schools. There is an ardent desire for instruction among many, while in some of the stations is seen a marked improvement in the religious condition of the majority of the people.

Several of the stations suffered extremely by the late war between the Caffres and the Colony; yet, on the whole, the missionaries are encouraged in their work and labor of love.

The London Missionary Society has nearly 30 stations in South Africa, beside numerous out-stations. There are as many as 40 missionaries, and the number of communicants from stations reported is 3000.

A deputation from the directors of the Society, on visiting these missions, testifies as follows: "I have every where found much to interest and gratify — much to reward the Society and its friends for their years of toil and sacrifice — much to refute the calumnies of the enemies of missions, and to encourage the patient efforts of our missionaries; and yet, much, also, that admits of improvement. The apostolic ex-

hortation must still be applied here, *Be not weary in well-doing*; while I doubt not the cheering promise will be yet far more largely realized, — *In due season ye shall reap if ye faint not.*” The deputation adds that a great contrast is manifest between the former and the present condition of many, so that “they are in danger of being satisfied too soon, and resting in their first stage of advancement, as though it embraced all that was essential or desirable. The great ends of our labor are being gained — the people are industrious, taken as a whole — multitudes of them are highly improved — sober, moral, and correct in all their deportment — very many are truly pious, and walk in all godliness, as well as honesty. I have been much delighted with the spirit and character of many of the people. They adorn their profession, and are blessings in the midst of the community.”*

The Wesleyan Missionary Society has as many as forty stations and circuits, including from fifty to sixty towns, and comprised in four districts.

The number of missionaries is about forty, and the communicants are 4200. The number under instruction in schools is not far from 7000, being about equally divided in respect to sex.

During the year ending May, 1850, the Cape of Good Hope District is reported as being, in some parts, very satisfactory. There have been some glorious visitations, and the labors of the missionaries have been crowned with success. There is, in some

* Letter of Mr. Freeman, June 30, 1849.

places, a great demand for the Scriptures, and more than the missionaries are able to supply.

The Albany and Caffraria Districts are also reported as having been in a highly encouraging state. Stations that were suspended during the war, have been resumed under auspicious circumstances ; — an influence favorable to the missionary cause is resting upon many of the chiefs and people ; — the blessing of God has accompanied the means of grace ; an improved class of native teachers is rising up, and the whole country, within the limits of the districts, presents a more hopeful and inviting prospect, than was ever before witnessed. “ Were an adequate number of devoted English missionaries employed in the direction of the native agency, and in the general management of the missions, the anticipation of the most important results might now be reasonably indulged.”

In the Boschuana District, the native Christians are represented as being very exemplary, and “ many might be pointed at as patterns worthy of imitation.” *

The Free Church of Scotland has four missionary stations in South Africa ; namely, *Capetown*, *Love-dale*, *Brownsville*, and *Pirie* ; — at all of which points there are ten missionaries of this society.

This mission appears to have encountered considerable discouragement, yet the missionaries have persevered through complicated difficulties. The labors of the brethren among the Fingoes and other tribes have met with much success. The missionaries are

* Wes. Miss. Notices for June and July, 1850.

urgent for additional laborers, while "the whole state of matters seems to indicate that truth will prosper more and more in that long oppressed land. Only means and an agency seem to be needed to fulfil the predictions regarding the latter-day glory."*

The United Scotch Presbyterian Church has, in South Africa, three stations, and two missionaries, with a female teacher, and several native helpers.

The Gospel Propagation Society is sustaining three or four laborers at Capetown and in the vicinity.

The Rhenish Missionary Society has about a dozen stations, and eighteen or twenty missionaries, laboring in this part of Africa.

Also, the Berlin Missionary Society has about ten laborers in this field.

And, finally, the Glasgow Missionary Society has two laborers among the Caffres. Thus the whole number of missionaries in South Africa, is about *one hundred and fifty*.

WESTERN AFRICA.

This embraces all the countries of the Western Coast of Africa, from the desert of Sahara to the Hot-tentot country—including *Senegambia, Liberia, Upper and Lower Guinea, and Cimbabas*. The population is about 17,000,000.

The governments of the several countries are des-

* Missionary Register, Feb., 1850.

potie, aristocratic, or republican. The two prevailing religions among the various native tribes are *Mohammedanism*, and *Fetichism*, or the worship of various disgusting objects, animate or inanimate. Human sacrifices are common in some districts — particularly on occasions of the death of chiefs and princes.

Much of Lower Guinea is under the control of the Portuguese. The Capuchin missionaries have reported great success in converting the natives.

Senegambia extends from the desert of Sahara to the Republic of Liberia, and contains several small states. Beside the native inhabitants, there are French, Portuguese, and English settlements on various parts of the coast.

The British colony of Sierra Leone was established in 1787, for the purpose of introducing Christianity and civilization into Africa. The population is about 43,000, a very few of whom are whites. The remainder are blacks, and are mostly liberated slaves, rescued from captured slave-ships.

The colony is divided into parishes, and the Church Missionary Society has a missionary establishment in each parish. Every important village is occupied by Christian teachers. In *Freetown* are several missionaries and native teachers.

The system of education in the colony is very extensive and complete in its character. At *Fourah* is a college for preparing young men for the native ministry, chiefly as missionaries to the interior of Africa. There are, also, two female boarding schools in the colony. Says a late survey of the society's

operations, "The chief importance of Sierra Leone, and that which the committee have ever kept in view, is its relation to the interior of Africa. To cherish a missionary spirit among the inhabitants of the colony—to train up native missionaries for carrying the gospel among their countrymen, are the objects for which the society at home, and their missionaries abroad, pray and labor. For this end it is that we endeavor to enlarge and invigorate their minds by a sound literary education, and to qualify them by the knowledge of the Arabic, and of the original languages of the Scripture, for the difficulties with which they may be called to contend in their missionary excursions among Mohammedan tribes, and the more civilized kingdoms of the interior." *

The Church Missionary Society has, in this colony, seventeen stations—ninety-five laborers, of whom twenty are Europeans, four native missionaries, five European teachers, and fifty-seven male and female native assistants. The average attendance at public worship is 7630; number of communicants, 2070; number of schools, 50; and the whole number under instruction is 5638.

The Wesleyan Missionary Society has several missionaries and assistant missionaries in the colony. They have, under their care, 4354 communicants,—forty-three regular teachers, beside a much larger number that are gratuitous. The number of scholars under instruction is 2525.

The official communications from this mission are

* Miss. Register, 1850.

very cheering. One of the missionaries writes, recently, as follows: "The cause of God, in this department of his vineyard, is thriving gloriously. The Holy Spirit is earnestly at work among the people, and great accessions are made to the numbers of the faithful followers of the Lord. Of this, I myself have had obvious proof; for my first Sabbath day's labors in this place were greatly blessed to the people. Truly, there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. * * In the Freetown circuit alone, there are upward of 700 members in society requiring pastoral oversight and care." *

The Wesleyans have also a mission at *Bathurst*, at the mouth of the Gambia. Here are four missionaries, with native helpers — 292 converts — and 354 scholars. This mission has recently been visited by a very interesting revival of religion. "The Holy Spirit," writes one of the missionaries, "has generally accompanied the preaching of the truth, and the stout-hearted have, in consequence, trembled and bowed before the Lord. Heads of families, some very few aged persons, and a large number of young persons of both sexes, have been seen weeping and praying together in deep distress on account of sin, have been made the happy partakers of the grace of God, and have experienced that peace and joy in the Holy Ghost, which is the result of saving faith in the Lord Jesus Christ." *

* Missionary Notices.

LIBERIA.

Liberia was originally an American colony, founded in 1821, by the American Colonization Society, as a place of refuge for the free negroes, and emancipated slaves, of the United States. It is situated in that region of Western Africa called the Grain Coast, from 4 to 8 degrees north latitude, and embracing about 300 miles of seacoast, and containing about 3500 foreign, and 20,000 native inhabitants. It has recently become an independent Republic.

The Methodist Episcopal Church has, for many years, sustained a mission in Liberia, whose efforts have been mostly confined to the emigrants. The heathen natives within and around the country have not, however, been wholly neglected by the mission, and in proportion to the efforts made among the natives, the success has been greatly encouraging. It is becoming an opinion of many of the friends of this mission, and of the missionaries themselves, that heretofore, their efforts have been too exclusively confined to the emigrants, to the neglect of the native tribes; and the policy of planting missions in the midst of accessible tribes of the heathen Africans, will, it is hoped, be speedily adopted. "I often wish," writes one of the missionaries, "I could be permitted to go and choose, for my sphere of labor, a *native tribe*, permanently settled, and where my labors might be steady, and not liable to constant interruptions. Observation has taught us that some

tribes are better prepared for missionary operations than others. Let a devoted missionary plant himself in the midst of such a tribe, as its God-man and friend, not for a year nor a given term of years, but long enough to gain their favor, secure their confidence, and then win them to Christ. * * Several such tribes, now wholly neglected, are within our reach."*

Recent intelligence reports encouraging revivals of religion at several of the stations of this mission, and more than 100 conversions have been the result.

Connected with the Methodist mission in Liberia are sixteen missionaries — thirteen principal stations, and from 1100 to 1200 communicants.

The Presbyterian Board of Missions has also a mission in Liberia, consisting of three missionaries occupying three stations, the principal of which is Monrovia. They have also a missionary at Settee Kroo, near Cape Palmas. The latter station is more especially concerned with the natives, and the field of labor is represented as being arduous, and requiring much patience and faith on the part of those who are laboring for the salvation of these heathen.

The American Baptist Union have sustained a mission here for many years, located among the *Bassas*, and comprising one station, several out-stations, and five or six native helpers, who perform excellent service.

Several devoted missionaries belonging to this mission, after laboring faithfully and well, have fallen by the debilitating influence of the climate.

* Report (1849,) of Miss. Soc. M. E. Church.

The Board of Missions of the Protestant Episcopal Church have had a mission at Cape Palmas, with neighboring stations, since 1836. The mission now embraces four ordained missionaries, also a physician and teacher, and several native assistant teachers.

This interesting mission has suffered considerably by sickness and death, while yet it has held on its way with much energy and perseverance. Great industry and labor appear to characterize these excellent missionaries, and the result of their efforts is seen in the growth of their influence among the natives—in conversions from heathenism to Christ, as well as in a great encouragement to enlarged efforts for the promotion of the gospel in that land. One of the missionaries writes it as a most encouraging fact, and one which should be recorded to the praise of the glory of God's grace, that "wherever Christ has been made known fully among these heathen Africans, by our missionaries, there has been taken out some *one* at least, for His name."

A part of the New Testament has been translated, by Mr. Paine, into the Grebo tongue, and printed in this country by the American Bible Society. A few other publications have also been prepared for the benefit of the mission.

The principal missionary, Mr. Paine, is in earnest in his appeal for the support of this mission. Undaunted by discouragement, he evinces the martyr's energy and hope. "The edifice," he writes, "*must* rise upwards, which has such a builder. He may work by many or few—employ one laborer to-day,

and another to-morrow — retain in His service the same instruments for a long or a short time, according to His good pleasure ; but there can be no error or failing in *Him*. Onward, onward, must be the progress of *His* cause to the glorious consummation when ‘the Lord God shall be king over all the earth.’ ”

May the God of salvation cause this spirit to thrill through the Episcopal Church, and all the churches of the Lord Jesus !

The following, from another member of the mission, is so appropriate that we cannot forbear inserting it. Writes the Rev. Mr. Hoffman, under date at Bassa Cove, April 13, 1849, “ We may look for death, but were the danger tenfold, *what of that ?* Do they deserve the name of *soldiers* who turn from the battle-field from fear of death ? Are any true followers of Christ, who dare not follow his footsteps, even with Himself in sight ? *Come to the rescue !* Leave the strifes of our land to those who are willing to waste their strength in disputing the color of their plumes, or the size of their buttons, and follow ye your Master, with his chosen ones, against a common enemy. The captives of Satan are waiting for deliverance. Come, set them free, for God has given you the power. Give yourselves wholly to God ; keep nothing back ; then will he guide you with his counsel ; he will be very careful of you — yea, *manifold more* shall ye receive than had ye walked the way of your own devising. God Almighty give you singleness of heart in considering your duty to the heathen.

For myself, I can only give the result of my experience, as I lift my foot at the threshold of the work. *I rejoice in it*, and am filled with hope."

Passing on eastward to the Gold Coast, and the kingdom of *Ashantee*, we find another band of Wesleyan missionaries, numbering seven or eight, and occupying as many stations, with numerous out-stations. Their whole number of converts in this mission is about 900, with 1120 children and youth under instruction. At some of the stations, God is working on the hearts of the people—the idols are abolished, and the Saviour is becoming the "chief object of attention." While some of the converts are called to endure great persecutions, they are reported as being faithful, almost without exception.

At *Cape Coast*, the North German Missionary Society sustain several missionaries.

Still further east, along the coast, is the island of *Fernando Po*, where the English Baptists are sustaining several missionary laborers. The number of communicants belonging to the mission, is 110. These missionaries are, on the whole, encouraged. Many of the people are improved—the story of the cross is beginning to influence some; but the converts are called to encounter persecution from their heathen kindred and neighbors.

Beyond the Gold Coast is also *Old Calabar*—where is one of the mouths of the Niger. Here the Jamaica Presbyterians have recently established a mission, whose efforts are said to be well received by the natives.

Gaboon. This is one of the countries included in Lower Guinea, lying on and around the equator. Several tribes of natives inhabit this region, who are heathen in the full sense of the word, and not unfrequently at war with each other.

The American Board has a mission here, established in 1843, by the removal of its mission at Cape Palmas to this place. The mission embraces five missionaries, and occupies three stations — extending back some distance into the interior. The missionaries appear to be treated with much cordiality, and late accounts report them as being encouraged in their labors. There have recently been some conversions, and while the missionaries preach more or less extensively in the towns and villages, the congregations are gradually increasing, and the attention given to the means of grace encouraging.

CENTRAL AFRICA.

Central Africa includes all the interior regions of the continent lying south of the desert of Sahara. The northern division, namely, *Soudan* or *Nigritia*, is computed to contain ten millions of people. It comprises a considerable number of states, and the inhabitants are said to excel those of the coast in industry and intelligence.

The prevailing religions in Central, as in Northern and Western Africa, are Mohammedanism and Feti-

chism. The races are mainly the Moors and the Negroes ; — and the Moors are gradually gaining the ascendancy over the more timid and gentle blacks.

Slavery triumphs along these benighted regions. Wars are waged between the different tribes for the very purpose of making captives, to be doomed to perpetual bondage, either in their native country, or abroad.

The prevailing language is Arabic. The Mandingo is the most widely diffused of the African languages, but the Arabic will probably become the general medium of communication.

The southern division of Central Africa, called *Ethiopia*, is unexplored and unknown.

AFRICAN ISLANDS.

A brief notice of these will conclude our observations upon Africa.

Commencing with the Eastern coast,

Socotra first meets the eye — a well peopled island, subject to an Arabian prince. The inhabitants are of Arabian extraction, and are, consequently, Mohammedans.

The Comoro Isles have been almost depopulated by pirates from Madagascar.

Madagascar, the largest of the African islands, has a population of Arabs, Malays, and Negroes. The country is divided up into several petty princi-

palities, having frequent wars with each other for slaves and plunder.

The inhabitants of Madagascar are said to believe in one God, Creator of all things, and Preserver and Ruler of the Universe ; — but that he does not stoop to notice the affairs of men. To him they believe that the souls of the good ascend at death, while the bad will be tormented. They practice circumcision, but have no knowledge of a Saviour.

The London Missionary Society has expended much effort upon Madagascar. The operations of the society commenced there as early as 1818, and were prosecuted with varied success for many years. The missionaries, however, and their converts, have, from time to time, been subjected to severe persecutions. The late queen, especially, was a violent and bloody persecuter ; and at the time of her decease in 1849, several native Christians were, by her order, under sentence of death. She once decreed that her subjects *should forget the name of Jesus Christ*. But notwithstanding all her efforts to carry into effect such an absurd decree by the practice of the most horrid persecutions, that precious name is still indelibly engraven upon many hearts ; “and the probability now is, that the death of this cruel sovereign will give entirely a new turn to the affairs of the Madagascar Christians. The son who succeeds to the throne is himself a Christian, and it is confidently hoped that the hour of deliverance and enlargement has come for the afflicted people of God in that island.”

Mauritius, or the *Isle of France*, belongs to England. It lies east of Madagascar — has about 100,000 inhabitants, the most of whom are negroes.

The Christian Knowledge Society, and the London Missionary Society, are doing something for the promotion of the gospel in this isle, but most of the population are as sheep without a shepherd.

Bourbon Island belongs to France, and has nearly the same population as the *Isle of France*, with very much the same character and condition.

Passing around to the western coast, we meet the little islands of *St. Helena* and *Ascension*, both belonging to England. Further north are the *Cape Verd Islands*, about twenty in number, belonging to Portugal, and containing 90,000 inhabitants, who are either Europeans or their descendants — and negroes.

The Canaries, with their 234,000 inhabitants, belong to Spain. *Madeira* and the *Azores* belong to Portugal. As might be expected, the religion of those islands belonging to papal countries, is the papal religion.

OCEANICA.



OCEANICA.

This division of the world comprises the islands lying south of Asia, and most of the numerous islands of the Pacific Ocean, situated between Asia and America. It includes three grand subdivisions; namely, *Malaysia* — *Australasia*, and *Polynesia*.

The natives of Oceanica consist mainly of two races — the *Malays* and the *Papuans*. They are of divers manners and customs — and of very different degrees of civilization.

The extent of the population is not far from 21,000,000.

MALAYSIA.

Under this name are included the islands of Sumatra, Java, Borneo, Celebes, Spice, and Phillippine Islands. The general name is derived from the Malays, who are the most numerous people of these islands. They are found in different stages of cultivation; some of them being considerably improved, while others are quite barbarous. They are, in part,

Mohammedans, and partly Pagans. The whole number of inhabitants of these islands is about 19,000,000.

The Baptist Missionary Society has a mission at *Samarang* in Java, and another in *Pedang* in *Sumatra*. Mr. Bruchner, at Samarang, has been laboring there thirty years, amid great difficulties and discouragements.

The Rhenish Missionary Society has several missionary stations on the island of *Borneo*. The only means of obtaining scholars on some portions of the island, is by redeeming slaves and their children. Free children are said never to be allowed by their parents to attend a school.

The mission of the American Board in Borneo has been suspended for the present.

AUSTRALASIA.

Australasia comprises the islands of Australia or New Holland — New Guinea — New Zealand — and others. Australia, the largest island in the world, is a part of the British empire.

The natives of Australasia are chiefly a black race, and have been called the most barbarous, degraded, brutal, and ugly of the human family — those of Australia being the lowest in the scale.

The population is 1,335,000.

Australia. The bishops appointed to the several oceses in Australia, are earnestly pressing forward

the great work entrusted to them, and each, in his See, is using his best endeavors to erect churches and establish colleges and schools for the religious education of the people.

The Wesleyan Missionary Society has several missionary stations in Australia. These missions are rapidly rising in importance, and are spreading their healthful influence throughout the colony. The local reports from the stations generally communicate a great amount of encouraging information.*

The Gosner Missionary Society, also, has about twelve missionaries, and the Lutheran Missionary Society, four, in Australia.

New Zealand. The Church Missionary Society's missions in this island, are divided into four Districts and twenty-three stations. The whole number of laborers is 388; of whom seventeen are missionaries — ten European catechists, — three European female teachers, and 358 native assistants. The communicants are 5012, and about 15,000 are under instruction. The mission is contemplating the establishment of an institution for training native teachers; which they consider "the crowning work of a prosperous mission."

The Wesleyan Missionary Society has twenty missionaries in New Zealand, who occupy as many points of effort. Among the schools of the mission is a seminary for the education of the children of missionaries in New Zealand, the Friendly, and Feejee islands; also, a native training institution. The

* Report of Wes. Miss. Soc., 1850.

Sunday school teachers are 440 ;—local preachers, 309 ;—communicants, 4076 ;—boys and girls instructed in the schools, 6804.

“ It is manifest,” says the latest report, “ That Christianity has taken a fair hold on the native mind, and is steadily working out its beneficial results. These are seen in the elevation of character—the improved state of society—the spread of education, and increased attention to agriculture and the useful arts.” *

Other testimony than that of the missionaries themselves, gives evidence of the usefulness of their labors. The British governor of New Zealand, in one of his late despatches to the Secretary of State for the colonial department, observes, “ It only remains for me to add, that the exertions of our most excellent bishop and his clergy, together with those of the numerous, and, I may say, admirable body of missionaries of different denominations, have secured to this colony a greater amount of religious supervision than any other young country has probably ever enjoyed ;—and this circumstance cannot fail ultimately to produce a very powerful effect upon the future prospects of the country ; while, at the present day, it secures to New Zealand advantages which may be readily imagined, but which it would be difficult to describe in detail.”

The Gosner Missionary Society has five missionaries in New Zealand, and the Hamburg Missionary Society, four.

* Report of Wes. Miss. Soc., 1850.

The London Missionary Society has twelve native assistants among the New Hebrides.

POLYNESIA.

Polynesia includes the islands of the Pacific that lie between Malaysia and Australasia on the west, and America on the east; the whole population numbering about 640,000.

The inhabitants are called South Sea Islanders; and are, in general, mild and gentle, except in war, when they are extremely ferocious. The cruel customs of sacrificing human beings, eating human flesh, infanticide, &c., have been common among them, and are said to be sanctioned by their religion, which is Paganism.

The blessed gospel, however, has found its way to some of these numerous islands, and has wrought its glorious work upon multitudes of the degraded people.

The London Missionary Society has, at the *Navigator's Islands*, fifteen missionary laborers; — at the *Hervey Islands*, five missionaries, and ten native assistants; — at the *Society Islands*, four missionaries, and two native helpers; — at the *Austral Islands*, nine native assistants; — and at the *Georgian Islands*, eight missionaries.

The returns of the communicants, and of the

scholars of these missions, are too imperfect to be reported.

The natives of these islands are awfully ferocious and degraded. Independently of aggravating causes, their spirit and customs are said to be horrible. Nor are revolting deeds restricted to foreigners. "Even toward their nearest kindred, the wretched savages appear insensible to pity, and utterly destitute of natural affection; and the necessity and value of Christian missions in these dark lands is striking."

"During the past two years three native evangelists have fallen victims to the brutal violence of the people whom they sought to bless and save. Yet the spirit of the martyrs lives in their brethren, and on the last voyage of the missionary ships, no less than 13 well-trained evangelists, (natives) with three European missionaries, were left on their islands, not counting their lives dear unto themselves, for the salvation of souls and the glory of God."

In the *Friendly Islands*, the Wesleyan Missionary Society has about 10 missionaries, with several stations. Connected with the mission, are 480 local preachers, 724 gratuitous teachers, 7,166 communicants, and 8,206 scholars.

Says the last report, "On the first visit of Mr. Lowry, (official visitor of the Wesleyan Missions in the Friendly Islands,) the entire population was enveloped in heathen darkness, and enslaved by superstition. But when he landed there a second time, after twenty-four years, he found himself among a people, many of whom have become Christians,

from whose dwellings, as he passed along, arose hymns of praise and thanksgiving to the one true God ; who, in their religious meetings, encouraged each other to maintain entire devotedness to his service, by narrating his goodness in calling them out of darkness into his marvellous light ; and whose king had not only embraced Christianity, but was also an eloquent and successful preacher of the gospel." The report adds, that, although a delightful change has been effected in the Friendly Islands, much still remains to be done.

At the Feejee Islands, the Wesleyan Society has eight missionaries, 60 local preachers, 1730 communicants, and 2064 scholars.

The official reports from the district contain much information, partly of a painful character ; " but, on the whole, warrant the most cheering anticipations as to the ultimate triumph of Christianity throughout dark and cannibal Feejee. The inhabitants of the town in which the missionaries on the Nandy circuit reside, and those of another town about three miles distant, are all Christians. Like all other Christian natives in Feejee, they highly prize such portions of the Holy Scriptures as they possess. " One of the young men, to whom was given a copy of the New Testament, pressed the blessed treasure to his heart, and literally danced for joy."

The entire New Testament has been translated by the missionaries into the Feejee language.

Sandwich Islands. These islands are ten in number, eight of which are inhabited, the other two

being barren rocks. They were discovered in 1778 by Captain Cook, and the present number of inhabitants is said not to exceed 150,000.

The American Board commenced a mission at these islands in 1820. It is a remarkable fact, that a few months previous to the arrival of the missionaries, the king of the islands, having recently succeeded his father, had abolished idolatry ; and when the messengers of God reached these shores, the people were actually waiting for Jehovah's law.

This mission has, from time to time, been strongly reinforced, and signal success began early to attend the efforts of the missionaries. A great interest was awakened in the minds of the natives, and multitudes of them became sincere inquirers after the way of life. In ten years from the establishment of the mission, there were connected with it schools embracing about 45,000 pupils, and decent places of worship in very many of the villages of the several islands, and as many as 10,000 people, who, though they were not reckoned as Christians, yet had covenanted together that they would endeavor to obey the law of God, and meet for prayer and religious improvement. In 1837 and 1838, a wonderful revival of religion prevailed throughout the mission ; under the influence of which about 5000 were added to the several churches.

The mission embraces 19 stations, 25 missionaries, four physicians, 41 assistant missionaries, and six native preachers. The number of church members at all the stations is 23,102.

The report of printing for the two years ending June 1, 1848, exhibits a total of 11,512,000 pages, and 80,524 bound volumes; while the printing, from the beginning of the mission, has been 172,738,000 pages. The demand for books, on the part of the native population, is steadily increasing, and more than 45,000 volumes were put in circulation during the last year.

A great reform, indeed, has Christianity effected at these islands, and by the instrumentality of this excellent mission. "Could the Hawaiians of 1820 be placed side by side with the present inhabitants of the islands, the contrast in their outward appearance would be very striking. Scarcely a feature of that generation would be discovered in this; indeed, they would not be recognized as belonging to the same race. * * * No obligation was felt (1820) on the part of parents to take care of their children, nor on the part of children to obey their parents; and children were often destroyed, before or after birth, to save the trouble of taking care of them. Now, all the natural, social, and domestic relations are respected, and the duties of each are in some manner regulated by good and wholesome laws. * * The change is so great, so wonderful, and beyond expectation or example, that it would seem that none could avoid acknowledging the mighty power of God."

Agriculture, and the various mechanic arts, are flourishing, and, under a mild and equitable government, the people are rapidly emerging from the degradation of heathenism, and rising to participate

in the comforts and blessings of civilized society ; while "to the labors of the American missionaries," says the Chief Justice at the island, "this people owe all they have, and all they hope to have and be."

BENEVOLENT ASSOCIATIONS.

It seems essential to the completeness of this work, to present a brief view of the several more prominent benevolent associations of the age — and more especially of those whose operations have more or less come under notice in the preceding pages.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

This society was established in 1810, and holds a distinguished rank among the benevolent institutions of the world.

The latest report (May, 1850) represents its operations as follows :—

The society now has under its care 25 missions ; embracing 104 stations, 163 ordained missionaries, eight physicians, not ordained, and 238 other assistants from this country. Associated with these are 31 native preachers, and 100 other native helpers ; making, in all, 540 laborers under the care of the Board.

The number of churches organized and watched over by these different missions is 87, containing

26,000 members, about 2000 of whom have been received within the last year.

The educational department embraces seven seminaries for the training of native preachers and teachers, in which are 350 scholars ; 24 other boarding schools, containing 726 pupils ; also 305 free schools, in which 9,355 children and youth are taught ; — thus making the whole number of pupils under the instruction of the missionaries to be 10,430.

The printing establishments are twelve in number ; which have issued during the year, and in thirty different languages, 36,000,000 pages ; and since the commencement of the missions they have issued more than 750,000,000 pages, bearing the word of God's saving truth.

The missions of this noble association are in South Africa, West Africa, Greece, European Turkey, Asia Minor, Syria, Persia, various points in Hindostan, Ceylon, China, Sandwich Islands, and among the more important tribes of North American Indians.

The receipts into the treasury of the society, during the nine months of the current fiscal year, were \$187,609 83 ; according to which the total receipts for the year ending September, 1850, would be about \$261,000. The amount of receipts during the year preceding, were \$291,705 27. The greatest annual amount ever received since the organization of the society, was in 1842, and was then \$318,396 53. The amount of receipts for the first year of the society's existence was not quite \$1000.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN
CHURCH.

This is the Missionary Society of what are termed the Old School Presbyterians, and was formed about 1807. This Society is operating among the Indian tribes of this country, in West Africa, in Northern India, in Siam, and China, and affords aid for the propagation of evangelical religion in Papal Europe.

The latest report of the society shows that it is sustaining, among the Indian tribes, ten ministers of the gospel, and 35 laborers in all; in West Africa, three ministers, with assistants, beside two missionaries lately sent out to form a new mission near the equator. In India, the society has about 60 American and Native laborers; in China, 22 laborers, 12 of whom are ordained ministers.

The receipts of the society, for the year ending May, 1850, were \$126,013 37.

AMERICAN BAPTIST MISSIONARY UNION.

This society was formed at Philadelphia in 1814; and is, also, a highly efficient organization for the spread of the gospel among the heathen.

As reported, May, 1850, the society has under its charge 17 missions, embracing 329 stations and out-stations, 56 missionaries, 57 female assistant missionaries, with 214 native laborers; thus making the

whole number of laborers under the charge of the society to be 320.

The number of churches is 151 — embracing a membership of 12,290. The number of schools is 102, with 2648 pupils. The number of additions to the churches, during the year, has been more than 1200.

The receipts of the society for the year ending March 31, 1850, were \$104,837 20.

The operations of the society are in different points in the Birman empire, and the adjacent provinces of Tavoy and Arracan, in Siam and Assam, in China, among the Telogoos of Hindostan, among the Bassas of West Africa, in France, Germany, and Greece, and, finally, among several of our aboriginal tribes.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

This society was formed in 1819, and includes within its scope of operations both domestic and foreign missions.

In its foreign missions, the society includes Liberia, Oregon, California, South America, China, and Germany. In Liberia, it sustains, according to the last report, 15 missionaries; in Oregon and California, 13; in South America, one; in China, three; in Germany, three. Thus there are 35 missionaries of the society in the foreign field.

The domestic missions sustained by this society, include missions among the German emigrants to this

country, settled principally in Ohio, Indiana, Wisconsin, Missouri, and New York. Among these the society has 90 missions, 108 missionaries, 150 churches, and a membership of 7128.

The operations of the society among the Indians, as noticed in the preceding pages, are mainly among the Indians residing in the States of Wisconsin, Michigan, Missouri, and New York. Among these various tribes, the society numbers 12 missions, 17 missionaries, and 1075 church members.

The society is also expending missionary effort in behalf of the emigrant Swiss, Danes, and Norwegians, and with cheering success.

In its domestic operations it is the policy of the society to provide, as far as possible, for destitute places within the limits of the several Annual Conferences. The number of missions of this description, aided by the society, is 320, under the care of 337 missionaries, and embracing a membership of 30,438.

Thus all the missionaries, domestic and foreign, that are partly or wholly sustained by this society, are 498 ; while the whole amount of church members in the several missions, is 40,493.

The amount of receipts, for the year ending May, 1850, was \$107,835 73 ; while the amount of disbursements for the same period, was \$100,989 63. \$150,000 is to be appropriated for the year ending May, 1851.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL
CHURCH SOUTH.

This society was formed subsequently to the separation of the Southern Methodists from the Methodist Episcopal Church, in 1844. Like the Missionary Society of the Methodist Episcopal Church, it includes both home and foreign operations, having missions in the destitute portions of the regular work, among the people of color, among the emigrant German population, and among the Indian tribes. It has, also, established a mission in China and California.

The missions in destitute places within the regular Conferences, amount, by the report of 1850, to 124; with 117 missionaries, and a membership of 20,921.

The missions of the society among the people of color, are 116; with 104 missionaries, and 34,459 church members.

The German missions are eight, with as many missionaries, and 285 church members.

The Indian missions are 32, with 39 missionaries, and 3541 Indian church members.

The Chinese mission consists of two missionaries, and the California mission three missionaries.

Thus this society has under its care, 382 missions, 273 missionaries, 147 churches, and 59,707 church members. The Sabbath Schools are 108; the children under religious instruction are 20,348; the manual labor schools are eight, with 380 pupils.

BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL
CHURCH.

This society was established in 1835, and is both domestic and foreign.

Included in the domestic fields are many feeble churches in various parts of the United States, and also destitute places where it is contemplated to establish churches. This department includes missionary efforts in the Indian country, and in Oregon and California. "Three bishops, one hundred and four Presbyters and deacons, and three laymen are (1849) in the pay of this department."

The Foreign field includes Greece, Constantinople, West Africa and China.

The number of missionaries in the foreign field is eight; namely, one in Greece, four in Africa, and three in China. The missionary at Constantinople, (Bishop Southgate) has recently returned to this country.

The amount of receipts for the year ending June, 1849, was about \$71,000.

AMERICAN HOME MISSIONARY SOCIETY.

This society was formed in May, 1826, for the purpose of providing aid for feeble churches, and for preaching the gospel, and establishing churches in destitute places, within the limits of this country.

The receipts of the society, for the year ending April, 1850, were \$157,160 78.

During the year, the society has had in its service 1032 ministers in 27 different States and Territories; in the New England States 301; in the Middle States 228; in the Southern States, 15; and in the Western States and Territories 488.

The number of congregations supplied, in whole or in part, is 1575, and the aggregate of ministerial service performed, is equal to 812 years. The pupils in the Sabbath Schools are 75,000. Seventy-one missions reported revivals during the year, and the number of conversions reported was 3108. Forty congregations passed from a condition of dependence to that of self-support; 60 houses of worship were completed; the building of 58 others was commenced, and 44 others were enlarged.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

This society was established in New York in April, 1832; the great object being "the preaching of the gospel to every creature in our own country." The supply of destitute regions in the West, was, however, a prominent idea in the organization of the society.

For the year ending April, 1850, the number of agents and missionaries who have labored under the commission of the society, was 118. Ten of these will need no further aid from the society, their

churches being able to support them ; and 13 others were under appointment.

The operations of the society extend to 17 States and Territories. The number of stations supplied is 338, and the aggregate amount of time bestowed upon these stations is equal to that of one man for 81 years. During the year, 949 persons have been baptized, 33 churches organized, and 30 ministers ordained. Since the formation of the society, 1432 ministers have been commissioned, who have jointly performed the labor of 1231 years ; baptized 18,279 persons, organized 706 churches, and ordained 342 ministers.

GENERAL ASSEMBLY'S BOARD OF MISSIONS.

This is a Domestic Missionary Society of the Presbyterian Church, established in 1818.

The annual report for 1850 reports the number of ministers sustained or aided by the Board, during the year, to be 570, of which 253 were added during the year. The number of feeble congregations aided, and missionary stations supplied, is 1461. These missionaries have labored in 25 different States. One missionary has been sent to Minesota, and three to California. More than 60 new churches have been organized, and 140 houses of worship erected, mostly in new settlements. More than 40,000 children are receiving weekly instruction, under the direction of the missionaries.

The whole amount of donations and funds received

by the Board during the year, including clothing and funds for building church edifices, exceeds 100,000 dollars.

AMERICAN AND FOREIGN CHRISTIAN UNION.

This association was formed at New York, in May, 1849, by uniting into one organization three pre-existing societies, whose objects were so kindred to each other, that separate societies for their promotion were deemed inexpedient. These three societies were the Christian Alliance, the Foreign Evangelical, and American Protestant, Societies; and the new organization received the name of the American and Foreign Christian Union.

The object of this society, as stated in the second article of its constitution is, "by missions, colportage, the press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists."

The society has German, French, Portuguese, Italian, and Irish laborers employed in this country — in all, twenty-one, some of whom are ordained ministers. It has also men in different parts of Europe, some even in Italy. It is also operating in Canada with much encouragement. It has one missionary at St. Domingo — another at Valparaiso, and another still is about to be sent to Brazil.

THE AMERICAN BIBLE SOCIETY.

This society was formed in 1816, in the city of New York. Its sole object is to circulate the Holy Scriptures, without note or comment; while the only copies in the English language to be circulated by the society are to be of the commonly received version.

The society has a great number of auxiliaries throughout the country, and 64 have been added during the last year. The society has issued, during the year ending May, 1850, 633,395 Bibles and Testaments, which have been scattered into every state and territory of the Union — the West Indies — Spanish and Portuguese America — Canada — New Brunswick, and among all classes. Thirty agents are employed, and a large number of distributors and colporters. Moneys have been sent, also, by the society, for making Bibles in France, Turkey, Syria, Persia, Bombay, Madras, Ceylon, North India, China, South Africa, and the Sandwich Islands.

The British and American Bible Societies, in connection with other smaller societies, have done a great work in the matter of spreading abroad the word of life. In 1804, it is estimated that there were only about 4,000,000 copies of the Bible in the world. Now there are about 40,000,000 copies. In 1804, the Bible had been published in only about 50 languages. It now exists in about four times that number. In 1804, the Bible was acces-

sible in languages spoken by about 200,000,000 of people. It is now accessible, in their own tongues, to 600,000,000.

AMERICAN AND FOREIGN BIBLE SOCIETY.

This is a Baptist institution, established in 1837, and arose from some dissent of many in the Baptist denomination from the policy of the American Bible Society, in reference to translations of the Bible into the different languages of the heathen. Previously to the period above named, the Baptists of the United States united in the latter association ; but since, they have generally acted separately in the work of disseminating the Bible over the world.

The receipts of the society, for the year ending May, 1850, were \$41,625 ;—and the expenditures for the same period were \$41,235 33. Grants were made, during the year, for Scriptures in China, Siam, Assam, Birmah, India, France, and Germany — all amounting to about \$17,000.

At the annual meeting of the society for the present year, (1850,) a strong attempt was made for the issue of a new English version, in which, among other alterations, the word *immersion* should be substituted for *baptism*. The attempt failed.

In addition to the above, there are several local Bible Societies ; as that of Massachusetts — Maryland — New York City, &c.

AMERICAN TRACT SOCIETY.

This society was established at New York in 1825, whose object is "to diffuse a knowledge of the Lord Jesus Christ, as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious tracts calculated to receive the approbation of all evangelical Christians." The publications of the society include bound volumes as well as the tract of only a few pages; and no book or tract is issued without the unanimous approval of a committee composed of six members, no two of whom are to belong to the same ecclesiastical connection.

For about ten years past, this society has associated with its operations the colporter system, for the purpose of a more extensive dissemination of its publications, and a more enlarged usefulness.

The list of publications at the present time amounts to 1528;—284 of which are volumes. During the year ending May, 1850, publications were circulated to the amount of 280,697,500 pages, exceeding the circulation of any former year by more than 46,000,000 of pages. Since its foundation, the society has circulated more than 2,507,000,000 of pages, in which enumeration are included above 5,500,000 bound volumes. Of their almanac for 1850, 320,000 copies were issued. Gratuitous distribution of books and tracts, during the year, amounted to \$38,759. The receipts for the year,

from sales of books were \$202,371 — from donations, \$105,894. The expenditures were \$308,313.

More than 500 colporters were employed during the whole or a part of the year. These visited 428,339 families — conversed on personal religion with 217,583 families — addressed public meetings or prayer meetings to the number of 12,223, — sold 417,939 books, — granted to the destitute 113,891 books, and distributed 12,700 Bibles and Testaments furnished by Bible Societies. Grants, amounting to \$15,000, were made during the year to various missionary and benevolent societies, for the purpose of aiding them in scattering religious tracts and books, in different languages, in Papal Europe, and among the various heathen nations where evangelical missions are established.

Another tract society, of the same name, was established in Boston, in 1814, whose operations are confined mostly to Maine, New Hampshire, Vermont, and Massachusetts; — and so far as the Boston Society operates elsewhere, it operates through the American Tract Society in New York.

AMERICAN SUNDAY SCHOOL UNION.

This society was formed in Philadelphia, in 1824, and established upon Catholic principles. The committee on books is always to be composed of men of different religious denominations, and no book is to appear, as a book of the society, without having first

received the approbation of every member of the committee.

The society aims to establish Sabbath schools wherever necessary and practicable — employs agents for this purpose — and by gratuitous distribution of its publications, to supply, to the extent of its ability, all destitute places with a pure and elevated Sabbath school literature.

During the year ending May, 1850, 103 Sabbath school colporters were employed for various periods of time, in twenty-five different states and territories. These colporters, in that time, established 1238 new schools, and visited and revived 2345 other schools; altogether, embracing 20,137 teachers, and 157,628 scholars. In the same time, donations of books, tracts, &c., were made to the value of about \$17,000, and the whole amount expended in donations, and missionary labor, for the year ending March, 1850, was about \$40,000.

AMERICAN EDUCATION SOCIETY.

This noble institution was established in 1815, and its object is, by loans without interest for a time, to aid indigent and pious young men in procuring an education for the gospel ministry. The society is wholly Catholic in principle, “bestowing its patronage on all of evangelical sentiments, who, in accordance with its rules, and with suitable qualifications, apply for its assistance.” And its purpose is to

suffer no such young man to fail of an education through want of pecuniary means.

The receipts of this society, for the year ending May, 1850, were \$28,420 80 ; — and it expended in the same time more than \$30,000.

The number of students who received aid from the society, during the year, was 436. Of these, 229 were theological students, and 207 were in college.

The new applicants, during the year, were 114. The number who completed their course of study at different seminaries, was fifty-nine — more than one-half the number who came into the ministry during the year, from the same institutions.

THE AMERICAN SEAMENS' FRIEND SOCIETY.

This society was formed in 1828, although special effort had, for many years previous, been made in behalf of seamen, in various parts of the country, and societies for this object had been formed.

The receipts of the American Society, for the year ending May 1, 1850, were \$23,497.

The operations of the society are both foreign and domestic — extending, through its chaplains and sailor missionaries, the ministration of the gospel to seamen — kind offices to the sick, and the last rites to the dead, in all the principal parts of the world.

The results of the society, and of similar societies, are such as these : “ Thousands of seamen sign and keep the temperance pledge, — entire crews go to sea

and return home sober men, — intoxicating liquors are not furnished among the stores of the merchant, whaling, and fishing vessels as formerly, — comparative order and quiet now prevail in Sailors' Homes, in the streets, and on the wharves — hundreds of thousands of dollars have been deposited by sailors in small sums in Savings Banks — they are manifestly thriving, rising in their profession, and becoming, in many instances, owners in the craft they navigate, as the mechanic owns his tools. The discipline of the sea is greatly improved, the men being governed less by brute force, and more by moral influence — numbers of masters, officers, and sailors have been made wise and happy in a hearty reception, and a faithful profession, of a spiritual religion — and having tasted the good word themselves, they are creating and supplying a demand for it on foreign shores."

BENEVOLENT ASSOCIATIONS OF OTHER COUNTRIES.

Our limits will permit us to record little more than the *names* of the more prominent benevolent societies of other countries.

There is the glorious institution of the British and Foreign Bible Society, formed in 1804, and whose main features were adopted by the American Bible Society. During the forty-five years of its existence, it has put into circulation nearly 22,000,000 of copies of the Holy Scriptures, either in whole or in part, and its expenditures for this object have exceeded 18,000,000 of dollars. Its receipts, for the last

year, amounted to nearly half a million ; and it has issued in the same time, 1,136,795 copies of the Scriptures.

There are also the Genevan Bible Society — the Russian — the Netherlands — the Swedish — and the Danish, Bible Societies.

There is the Church Missionary Society, formed in 1800, and which is the organization of most of the more evangelical of the church of England, for spreading the gospel into foreign countries. Ordained missionaries, 147 — attendants on Christian worship in all the stations, 107,000 — children being educated, 40,000 — baptisms during the past year, ending May, 1850, 5554.

There is the London Missionary Society, formed in 1795, and is the missionary agency of the Independents, some Presbyterians, as well as some of the more liberal-minded clergy of the establishment. Missionaries, 170 — native agents, 700. Stations in Polynesia — West Indies — South Africa — China, and India.

There is the Gospel Propagation Society, formed under the auspices of William III., of England, and has been in operation one hundred and fifty years, — but not, it is said, with any remarkable zeal ; while, by the more pious clergy of the church, it is not thought to be conducted on evangelical principles. It has 297 missionaries in the British colonies, and 50 in heathen countries.

There is the Wesleyan Missionary Society, formed in 1817, by the Wesleyan Methodists of England,

and which is the most efficient Protestant missionary society in the world. Its total income for the year ending May, 1850, was nearly \$600,000. For the same year, there was an increase of circuits, 34 — of chapels and preaching stations, 690 — of missionaries and assistants, 35 — of other paid agents, 34 — of unpaid agents, 8,087 — of church members, 5163.

There is the English Baptist Missionary Society, formed in 1792, and which is also operating with success. It has 48 missionaries — 9 female teachers — 120 native agents — other Christian helpers, 180, and 30 schoolmasters. The stations and sub-stations are 194 — church members, about 5000, exclusive of Jamaica.

Then there are the Missionary Associations of the Scotch and Irish churches of different denominations — those of the Moravians — the Hamburg, Basle, Berlin, Dresden, and Gosner Missionary Societies, as well as the French, Protestant, German, Norway, and Renish Societies.

A P P E N D I X .

THE great religious divisions of the world's population are Protestantism, Romanism, Greek Church, Armenian Church, Judaism, Mohammedanism, and Paganism. As it has been the object of this book to treat of the first of these divisions, and as such a discussion involves the necessity of repeated allusions to all the other divisions, it appears proper and necessary to present a brief view of each of these, as existing at the present period of time.

ROMANISM.

The main distinguishing principles of the Roman Church, as set forth in the creed of Pius IV., may be summed up as follows.

Romanists hold the divine authority of what they term the Apostolic and Ecclesiastical traditions, and all other observations and constitutions of their church. They hold that the Scriptures are true, in the sense admitted by the Roman Church, whose business, they believe, is to judge of the true sense and interpretation of them. They hold that there are seven sacraments instituted by Christ, and necessary to salvation; namely, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Marriage; and that all of these confer grace. They hold that in the mass, there is offered unto God a true, proper, and propitiatory sacrifice for the quick and dead; and they hold that, in the sacrament of the Lord's Supper, there is truly, really, and substantially, the body and blood, together with the soul and divinity, of the Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body—and of the

whole substance of the wine into the blood; — and this conversion of the bread and wine into veritable flesh and blood, the Roman Church calls *Transubstantiation*. They hold that there is an intermediate state, which they call *Purgatory*; and that souls, kept prisoners there after death, receive help by the prayers of the priests, procured by the gifts of the friends of the deceased. They hold that departed saints are to be prayed to and worshipped, and that they offer successful intercession for the living. They hold that the relics, or earthly remains of God's particular saints, are to be held in respect and veneration. They hold that the images of Christ, and of the Virgin Mary, (whom they style the mother of God) and of other saints, ought to be had and retained, and honor and veneration ought to be paid to them. They hold that the power of indulgencies was left in the church by Christ, and that the use of them is very beneficial. They hold that the Roman Church is the mother and mistress of all churches, and that the bishop of Rome (the Pope) is the successor of St Peter, the prince of the apostles, viceroy of Jesus Christ; and that he always has been, and is at present, by divine right, the head of the church on earth. They hold that there is no other church on earth, except such as hold communion with the See of Rome, and acknowledge her authority. They hold that all are obliged to hear this church, and that she is infallible in her decisions regarding faith. They hold that by works done in the spirit of penance, we can make satisfaction to God for the temporal punishment which often remains due, after our sins, by the divine goodness, have been forgiven us. They hold to a great variety of benedictions, which the priesthood are divinely empowered to pronounce. Among these is the blessing of houses, ships, springs, fields, the nuptial bed, altars, chalices, sacerdotal vestments, salt, water, and other things. They hold that God has left with his church — that is, to the priesthood — a power over unclean spirits, to cast them out from persons, things, or places. They hold that to the priesthood is given the power of performing various other miraculous deeds. They hold to the doctrine of Auricular Confession — that is, the necessity of confessing privately in the ears of a priest, and as often as once a year, all the secret sins of the heart, as well as the more open irregularities of the life

and conduct. They hold that when such confession is faithfully made, the priest is empowered to grant absolution to the confessing penitent. They hold to the doctrine of *Supererogation*; in other words, that a man may perform good works, beyond what is necessary to secure his own salvation; and "thus a stock of merit is laid up which the church has the disposal of, and which she distributes in indulgencies to such as need."

We have space only to add, that the *practices* of the Roman Catholic Church are in accordance with their principles, to the very letter.

This church is a hierarchy, and its head, we need hardly repeat, is the Pope, who is also bishop of Rome, and temporal monarch of the "States of the Church" in Italy. All Roman Catholics obey their bishops — the bishops, the metropolitans — the metropolitans, the primates and patriarchs — and all of these, their head, the Pope.

What is the condition of society, where such a religion as this is received, it seems unnecessary to refer to facts to illustrate.

The Roman Catholic religion is very widely diffused. In Europe, it is the religion of Italy, Spain, Portugal and Belgium; of Sicily, and most of the other Mediterranean isles adjacent to Italy and Spain; of half of Germany, and half of Switzerland; of most of France, and most of Ireland. Besides, there are many members of this communion in England and Scotland, in Russia, Turkey, and some in the Scandinavian States. In Asia, there are many in the Turkish dominions, some in Persia and Hindostan; also in China, and in the Philippine and other islands of the Eastern Ocean. In Africa, this religion is found in many parts. In the Madeira, Canary, and Cape de Verd Islands, as we have seen, the inhabitants are mostly papal. So, also, in several of the kingdoms on the Eastern and Western coasts, many of the population adhere to Rome, as well as many in the States of the north. In America, the whole Southern Continent is Roman Catholic, save British and Dutch Guiana, and some of the wandering tribes of the interior. The same is the religion of the Spanish settlements in North America, in the Spanish and French West In-

dies, and of three-fourths of Canada, beside the large number in the United States.

GREEK CHURCH.

The Greek Church became separated from the Latin or Roman Church in 1054, after a long and unhappy struggle; and although many attempts were afterwards made to effect a reunion, they were all in vain. The Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, are the chief bishops of this church. Like the Roman Catholic, this recognizes a two-fold source of doctrine—the *Bible* and *Tradition*; comprehending under the last, the doctrines delivered orally to the apostles, and also those which were approved of by the Greek fathers, and the early General Councils. Its tenets are believed, by its members, to be so necessary as not to be denied without the loss of salvation. The principal of these tenets are as follows. “They disown the authority of the Pope, and deny that the Church of Rome is the true Catholic Church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes eighteen years of age. Baptism is performed by trine immersion. They insist that the sacrament of the Lord’s Supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgencies, nor do they lay any claim to the character of infallibility, like the Church of Rome. They deny that there is any such place as Purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practice the invocation of saints; though they say they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction, and matrimony, from the sacraments. They deny Auricular Confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the Eucharist. They administer the communion in both kinds to the laity, both in sickness and health, though they have never applied themselves to their confessors, because they are persuaded that a living faith is all which is requisite for the worthy receiving of the Lord’s Supper. They maintain that the Holy Ghost

proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper and silver. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe the doctrine of Consubstantiation, or the union of the body of Christ with the sacramental bread." *

The following statistics show the extent of this church.

"The Greek Church forms the largest Christian sect in the whole of Syria and the Holy Land, numbering there a population of 345,000 souls, while the other Christian bodies embrace only about 260,000 souls. In all the districts of Asia Minor, except in the Lesser Armenia, the Greek Church has more followers than any other. It is the established religion of the kingdom of Greece, where its affairs are managed by an independent Synod; and it is predominant there, as well as among that portion of the population of the Greek Islands which acknowledges the faith of Jesus. At Constantinople, it has as many followers as those of the Armenian and Roman churches united together. It is almost the exclusive Christian church in the different provinces of Turkey in Europe—such as Rumania, Macedonia, Albania, Bulgaria, Servia, and Bosnia. North of the Danube, it occupies Wallachia and Moldavia. In Hungary even, (where Romanism predominates) it has a population of 2,283,505 souls. It is the established religion of Russia, (comprising 47,810,525, among a population of 64,000,000) which, like Greece, has an independent Synod for the ordering of its own affairs."

All accounts represent true religion at the lowest ebb in all departments of this communion. Yet the fact that the Holy Scriptures, in the vernacular tongues, are not forbidden, as in the Roman Church, affords fair ground for much hope of a revival of pure Christianity.

The Armenian Church is originally a branch of the Greek Church existing in Armenia. It differs from the parent

* Hayward's Book of Religions.

church in some particulars, and is now dispersed over many countries of the East, and comprises, in all, about 2,500,000 souls. In its spiritual condition it is similar to the Greek Church.

JUDAISM.

The acknowledged confession of faith of the Jews, consists of thirteen articles, and comprises the following doctrines;— that God is the Creator and Governor of all things; that God is one; that He is incorporeal, incomprehensible, and that there is no resemblance to him whatever; that he is the first and the last; that he alone is worthy of adoration; that all the writings of the prophets are true; that Moses was the father of all wise men that came before him and after him; that the whole law of commandments was given to Moses; that this law will not be changed; that there will be no other law; that God knows all the actions and thoughts of the children of men; that he will recompense good to the obedient, and punishment to transgressors; that the advent of the Messiah is yet to be; and, finally, that there shall be a resurrection of the dead “when it shall please the Creator.”

“The modern Jews still adhere as closely to the Mosaic dispensation as their diversified and dispersed condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read the Bible in the original Hebrew, but without understanding the meaning of the words. In general, they observe the same

ceremonies which were practised by their ancestors in the celebration of the passover. They acknowledge a twofold law of God — a written and an unwritten one; the former is contained in the Pentateuch, or five books of Moses; the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received as of equal authority with the former. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Christ; alleging that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. * * * The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner for ever, while others continue only for a limited time; and this they call Purgatory, which is not different from hell in respect of place, but of duration. They suppose no Jew, unless guilty of heresy, or certain crimes specified by the rabbins, shall continue in purgatory above a twelvemonth; and that there are but few who suffer eternal punishment. Almost all the modern Jews are pharisees, and are as much attached to tradition as their ancestors were; and assert that whoever rejects the oral law deserves death."

"Their dispersion is a remarkable particular in this people. They swarm all over the East, and are settled, it is said, in the remotest parts of China. The Turkish empire abounds with them. There are more of them at Constantinople and Salonica than in any other place. They are spread through most of the nations of Europe and Africa, and many families of them are established in the West Indies — not to mention whole nations in Middle Asia, and some discovered in the inner parts of America, if we may give credit to their own writers." *

It is calculated that the number of Jews spread over the surface of the globe is 6,000,000. Eighteen thousand are in

* *Encyclopedia of Religious Knowledge. Art. Jew.*

the enjoyment of civil rights. 30,000 are in the United States of America, 50,000 in Holland, 10,000 in Belgium, and 90,000 in France. 'There are 20,000 in England.' *

MOHAMMEDANISM.

Mohammedanism is a vast scheme of imposture which arose in the 7th century, through the agency of Mohammed or Mahomet — who publicly declared that he was commissioned by God to destroy polytheism and idolatry, and to reform the religion of Arabia, and the religion of the Jews and the Christians.

The Mohammedan faith is, that there is one God — the supreme being; that there are holy angels, and that they worship God, and intercede for mankind; that God gave revelations of his will in different ages of the world; that the number of these sacred books was one hundred and four, of which ten were given to Adam, fifty to Seth, thirty to Enoch, ten to Abraham; and the other four, namely, the Pentateuch, Psalms, the Gospel, and the Koran, to Moses, David, Jesus, and Mohammed, respectively; that the last, the Koran, being the seal of the prophets, these revelations are now closed, and no more are to be expected. The Mohammedans believe that "the Pentateuch, Psalms and Gospel have undergone so many alterations and corruptions, that though there may be some part of the true word of God in them; yet no credit is to be given to the present copies in the hands of Jews and Christians." They believe that, in respect to the revelations to Adam, Noah, Abraham, Moses, Jesus, and Mohammed, each one successively abrogated the preceding, and, of course, the Koran is the only orthodox revelation now existing, and that Mohammed,

* Christian Union, vol. I. pp. 62, 63.

Another estimate makes the number of Jews in the world to be 5,000,000; and that of these, 500,000 are in Syria and Asiatic Turkey — 600,000 in Morocco and North Africa — 50,000 to 80,000 in Eastern Asia — 100,000 in America — 200,000 in Europe, viz: 13,000 in England, 1,596 in Belgium, 850 in Sweden and Norway, 6000 in Denmark, 70,000 in France, 52,000 in the Low Countries, 1,150,000 in Russia, 631,000 in Austria, 214,431 in Prussia, 125,000 in the German States, and 4,000 in Italy.

by whom it was made, is the great prophet of God. They believe in absolute predestination of all events, whether great or small, that take place, and that every thing is irreversibly fixed from all eternity, whether obedience or disobedience, and, of course, whether heaven or hell. They believe in a general resurrection and a future judgment—the time of which events they hold to be a profound secret except to God himself. They believe that those who shall be approved at the judgment, will be admitted to a paradise of sensual delights—while the wicked, among which they include all Jews and Christians, will be assigned to one of the seven departments into which they believe the world of misery to be divided. They hold that the infidels only—that is, unbelievers in their religion—will be punished for ever; while the wicked Moslems will be delivered after suffering for a time.

In their religious practices, the Mohammedans pray with their faces toward the temple of Mecca, and observe almsgiving and fasting. They deem a pilgrimage to Mecca as indispensable to salvation, and this, also, is expressly commanded in the Koran. "The doctrines of Mohammed were artfully adapted to the prejudices of the Jews, the several heresies of the Eastern Church, and the pagan rites of the Arabs. To a large proportion of mankind, they were rendered still more agreeable by the full permission of all sensual gratifications, which were not only allowed to the faithful believer in this world, but his share of enjoyment, as well as his capacity for it, were promised to be increased in the groves and fountains of paradise, where seventy-two houris of resplendent beauty were allotted to the embraces of the sincere, though most insignificant, believer." *

Mohammedanism is the prevailing religion of some of the Western, and all the Northern countries of Africa, of Egypt and Nubia, of Arabia, of European and Asiatic Turkey and Syria, of Persia, and Afghanistan; while large numbers of Mohammedans are found in Southern and Eastern Asia, and in several of the islands of Australasia.

* Ruter's History of the Church, p. 146.

PAGANISM.

Paganism, or Heathenism, is the worship of false gods, or idolatry, with all its kindred crimes and abominations. There are different forms of paganism, and having different names among different nations; while yet, a great similarity, both of principle and practice, appears to characterize all the great systems of idolatry. The Pagan system of the Hindoos takes the name of *Brahminism*; that of the Birman Empire, Siam, Ceylon, Japan, Cochin China, and the greater part of China Proper, is termed *Boodhism*, or *Budhism*; while, again, the religion of Thibet, and all Tartary, is denominated *Lamaism*.

In Brahminism, *Brama* is the supreme God, having two assistants — *Vashni*, the Preserver, and *Seeva*, the Destroyer. These are good and evil genii in eternal conflict with each other. There is the doctrine of Metempsychosis, or transmigration of souls; the doctrine that there are places of reward and punishment — that man is a fallen being, and that transmigration is designed to restore him to perfection, and all will finally be happy, and that the world will be destroyed by fire.

They have magnificent temples, and their religious rites are pompous and splendid. In India, among the most celebrated of their innumerable idols, is that of Juggernaut in Orissa. This idol is a carved block of wood, of hideous appearance, and on festival days, it is placed upon its throne, a tower of sixty feet in height, and moving on wheels, and is drawn along by the people by means of six ropes attached. The priesthood accompany the idol, occasionally turning to the myriads of worshippers with all manner of indecent songs and gestures. The walls of the temple, and the sides of the car, are crowded with obscene images in sculpture. While the tower moves along, numbers of the devout worshippers were formerly accustomed to throw themselves upon the ground to be crushed by the wheels, while the multitude shouted their approbation of the act as a pleasing sacrifice to the idol. More recently the government have forbidden this bloody custom. "In the temple itself, a number of prostitutes are kept for the pilgrims who frequent it; the number of which latter, it is calculated, amounts to at least 1,200,000 annually; of whom,

it is said, nine out of ten die on the road of famine and sickness !”

The above account of this particular idol has been sketched as being, in a good degree, representative of heathenism. Heathenism embodies a sad amount of ignorance, superstition, folly, cruelty, degradation of the female sex, and abounds with wickedness and extreme wretchedness. The sacrifice of female infants — the burning of widows upon the funeral piles of their deceased husbands — the condition of female subjection and debasement generally — the contempt of human life — the utter disregard of the laws of virtue and decency — the institution of caste — the almost incredible multiplication of idols — the horrid impurity characterizing their places and scenes of worship ; these, and numerous un-named and un-namable things, bespeak to us full plainly of what heathenism is, and may well lead Christians, of whatever name or nation, to exert themselves for the evangelization of the world.

Lamaism and *Budhism* may hardly be said to be preferable even to Hindooism. They are equally systems of blind and foul idolatry, wherein the true God is shut out of mind and out of knowledge ; while in His place are substituted all unholy and abominable things. Erecting before their eyes, as deities, images of impurity, murder, and wickedness, and worshipping such images withal, the heathen become in mournful multitudes the personifications of the hatefulness which they worship, and the dreadful description in the Epistle to the Romans, (Chap. 1,) as applicable to the ancient heathen, is equally pertinent for delineating the present generation of the pagan world.

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